



Christian Courier

A REFORMED WEEKLY

SEPTEMBER 29, 1995/No. 2458

MPs disagree on outcome of womens' conference in China

Alan Doerksen

OTTAWA — Two members of Parliament who went to the United Nations' Fourth World Conference on Women in Beijing came back with very different impressions of it.

Sharon Hayes, a Reform MP from Port Moody-Coquitlam, B.C., left the conference early because she felt that "to stay there was a waste of time and a waste of money." But Mary Clancy, Liberal MP for Halifax, was impressed with the conference and says that important issues were dealt with. Both women were part of the Canadian delegation to the government conference, which included seven other Liberal MPs, Audrey McLaughlin of the NDP, a PC senator and a



COURTESY SHARON HAYES

Sharon Hayes

Bloc Quebecois MP.

Hayes says she went to Beijing "to see a U.N. conference in action.... The only way to do that was first-hand." A second reason was "to represent

another viewpoint if possible" and to stress the importance of family in discussions.

But Hayes says she had no chance to express her opinions at the conference and was only allowed to ask questions. In her opinion, the main issues of the conference were gender equality and choice of sexual orientation. Not enough emphasis was put on family issues and human rights.

Gender equality was "the cornerstone of Canada's priorities" which Hayes calls "questionable" because it stresses 50-50 participation of women and men, but disregards their different choices. Hayes objects to this approach because it calls for equal but not complementary roles for men and



COURTESY MARY CLANCY

Mary Clancy

women and women's value in terms of marketplace value. "I consider that dangerous," she says.

Human rights issues such as poverty, health and violence

against women were dealt with at the conference. But developed countries had the advantage at the conference. "The developing countries were somewhat coerced.... The system seemed to work against them," Hayes says. At the conference, she spoke with women from developing countries who were concerned about the issues of health, education and refugees.

Family issues were not well represented at the conference, says Hayes. "The family was often shown to be a place of violence and coercion," she says, and parental rights were minimized in the context of health and education.

Commenting on Chinese See WOMEN page 2...

Tensions ease between anthropologists and missionaries

David Miller (NNI)

LIMA, Peru — Dr. Rick Floyd is well acquainted with the perpetual friction between professional anthropologists and missionaries: he is both.

The University of California-trained linguist is conducting an 18-year project to translate the New Testament into the Huanca Quechua dialect of Peru. Al-

though he has gained the respect of fellow anthropologists for his professional expertise, Floyd admitted they show little enthusiasm for his Bible translation work.

He described one colleague's typical reaction at a recent linguistic seminar in Colombia. After a challenging week of academic interchange, the so-

cial scientist discovered that Floyd and a colleague were affiliated with Wycliffe Bible Translators' Summer Institute of Linguistics (SIL).

"She was really in a dilemma — you could see it in her face," Floyd said. "All this time she thought we were 'good guys,' and then all of the sudden she finds out we're missionaries."

She finally told them: "I don't know if I necessarily agree with your plan of doing Bible translation or your missionary work, but you people do such good linguistics." Said Floyd, "It's like she didn't know whether to love us or to hate us."

Love-hate perhaps best expresses the relationship between missionaries and academic anthropologists. At the personal level, anthropologists often forge friendships and co-operative working arrangements with missionaries on the field. But in public forums, professional journals and popular media, scientists have demonstrated a marked antipathy toward

religious professionals.

In some cases, the academic community has even worked to restrict missionary activity.

Leftist academics in Ecuador mounted a successful lobby against Wycliffe Bible Trans-

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EDWIN DE JONG

Members of the Board of Trustees of the Christian Reformed Church in session. See discussion on the CRC's Mission and Vision statement on pp. 11, 12.

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News

Women not intimidated by Chinese police

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security at the conference, Hayes says, "there was a police presence — certainly more than we see here." But she did not see any "blatant coercion or threatening" by the police. Although the rules were stricter, demonstrations by women from the conference were allowed in open places.

Hayes had little time to travel in China. Although she left the conference early, she says she spent more time there than the other Canadian delegates because they spent time travelling within China.

In a recent *Globe and Mail* article, Hayes said, "One week into the conference, it was clear that input was not welcome. To stay was to continue to watch a predetermined agenda unfold, to participate in the actualization of ultra-feminist policies that will impact every aspect of our society." Hayes is a Baptist.

Mary Clancy, who was part

of the Liberal government's delegation, comments, "As a feminist and a practising Catholic, I think it's sad that Mrs. Hayes thinks that feminist values are anti-family and anti-Christian. I was brought up in a tradition of tolerance."

Unlike Hayes, Clancy had a chance to speak out at the conference. She says the Canadian government had four major priorities: the "girl-child," unpaid work by women, human rights and, what she calls, "the sexual bill of rights."

"I supported the Canadian plan of action generally," says Clancy.

Commenting on "girl-child" issues, Clancy says, "In China, the one-child policy has created difficulty with forced abortion." In other countries, abandonment of unwanted children — often girls — is a related problem.

While in China, Clancy and five other Canadian delegates went to the Shanghai area to

press for girl-child rights. Three other Canadian delegates travelled north to inspect CIDA projects that provide cottage industries for rural women and clean water to communities.

In contrast to Hayes, Clancy says the interests of developing countries were well-represented at the conference. "In certain developing countries, the question of mere survival is of the greatest importance," says Clancy. Similarly, some women in developed countries face danger because of domestic violence, she adds.

Step forward

The conference marked "a major step forward" on the issue of unpaid work by women, says Clancy. This can refer to women's work at home and outside of the home.

On gender equality, some of the positions taken at the conference will be adopted by the Liberal government, says Clancy.

The government already has a gender-equality plan that was adopted last July. The right to choose sexual orientation, which was discussed in Beijing, is already protected in eight provinces and will soon be addressed by the federal government, says Clancy.

Also unlike Hayes, Clancy feels that family issues were dealt with adequately. Although the conference focused on issues relating to women, "Women make up the bulk of families," she says.

Commenting on security, Clancy says, "I found China less repressive in 1995 than Russia in 1975." She had visited the former Soviet Union during the Brezhnev years.

One day, Clancy experienced "one level of harassment" when she made repeated trips in an elevator and was asked for identification about five times by a Chinese policeman. Finally, she expressed her frustration about

this to him. Although she is not sure he understood her words, he did understand her tone and did not ask her any more questions. Women at the conference were not intimidated by the police, Clancy notes.

In contrast to that experience, Clancy met one day with two women filmmakers from Halifax and had an interview with them on the steps of the Great Hall of the People near a statue of Mao Tse-tung. That day, Chinese security guards were courteous and even brought them tea, she says.

The Chinese people she met on the streets were "just unbelievably warm and friendly," says Clancy. But she adds that Beijing was cleaned up for the conference. She saw no street people and no prostitutes, unlikely in a city of 13 million.

Hayes also noted that Beijing had been cleaned up especially for the conference.

Missionaries can help native cultures survive

...continued from page 1

lators that resulted in the mission's expulsion from the country in 1981.

In 1987, social scientists and Roman Catholic priests joined forces to petition the Bolivian Parliament to expel two evangelical organizations. The petition accused the Swiss Indian Mission and New Tribes Mission of committing "gradual ethnocide, extortion and economic exploitation against indigenous forest dwellers."

A special government commission conducted an on-site investigation of the charges — at the missions' expense — but found no evidence. In fact, the commission credited the missionaries with helping preserve those indigenous cultures.

Decline of Marxism

Despite the tensions, however, many Latin American missionaries report that they are confronting notably less opposition to their work from the scientific community. Several attribute the reprieve to the democratic climate prevailing in the region and a corresponding decline in the popularity of Marxist ideology.

And many missionaries are optimistic that the thaw in anthropologist/missionary relations may also herald a new era

of mutual understanding and co-operation.

Floyd said social scientists are realizing that because missionaries are generally long-term in one locale, they can be a valuable research resource.

"A lot of basic work in obscure languages is made available to the linguistic world because of our efforts," Floyd told NNI. "The grammars and basic word lists that SIL missionaries have made accessible to the scientific world are a tremendous value."

Offsets imperialism

Linguistics is not the only area in which missionaries are contributing to science. The Peru branch of SIL has produced several scholarly works, published in Spanish, such as: *Yagua Mythology*, *Catalogue of Useful Plants of the Peruvian Amazon* and *Folklore Tales of the Ashenica*.

Such efforts help offset what Latin Americans refer to as "academic imperialism" — the tendency of foreigners to appropriate knowledge. Many times North American and European scientists, backed by university grants and other financial resources unavailable to local researchers, export information to their home countries without sharing it with local

academic communities.

"I have heard Bolivians justly criticize foreign scholars who come, do their research and then leave Bolivia, and no one knows anything about what they have written," observed Dr. Homer Firestone, an anthropologist who has published three scholarly works in Spanish since his retirement from a 40-year-long missionary career.

Little impact 'out there'

Missionaries admit that publishing books in national languages and making them accessible to local scholars is good scientific public relations. Such efforts not only provide an important service to the countries where missionaries serve, they also enhance local anthropologists' opinion of missionaries and the work they do.

Local anthropologists are often the opinion leaders when it comes to influencing government policy in regard to missionary work among indigenous populations, says Steve Moore, director of government relations for the Peru branch of SIL.

Moore told NNI that acrimonious academic critiques of mission work among U.S. anthropologists often have more impact in scholarly circles than in the field. For instance, at the December 1993 American

Anthropological Association meeting in Atlanta, Georgia, Ann Stoler of the University of Michigan asserted that missionaries promote a "culture of terrorism" around the world. Though her remarks sparked discussion among North American academicians, they have had little impact on public policy in Peru, according to Moore.

"I'm not worried about things like that, because I don't think any Peruvian anthropologists were at that meeting," he said. "An elite of anthropologists out there are theorizing and making these statements, but they don't really get through to the field."

Anthropologists who do get to the field generally learn one thing about missionaries: they can play a key role in the survival of indigenous cultures. At a time when indigenous people groups and the virgin habitats in which they live are seriously threatened, scientists are beginning to acknowledge that missionary influence can actually help save these cultures from annihilation.

The destruction of indigenous cultures is at the heart of the longstanding antagonism between anthropologists and missionaries, with the former typically accusing the latter of hastening the process. What is

rarely admitted, however, is that in some instances, anthropologists themselves have unwittingly contributed to cultural disintegration.

Firestone has stood on both sides of the debate and counsels professional colleagues to exercise humility in evaluating their own performance. "Even though somebody is an anthropologist or scientist, he cannot avoid projecting himself into his work," he said. "Anyone who thinks he doesn't, is fooling himself."

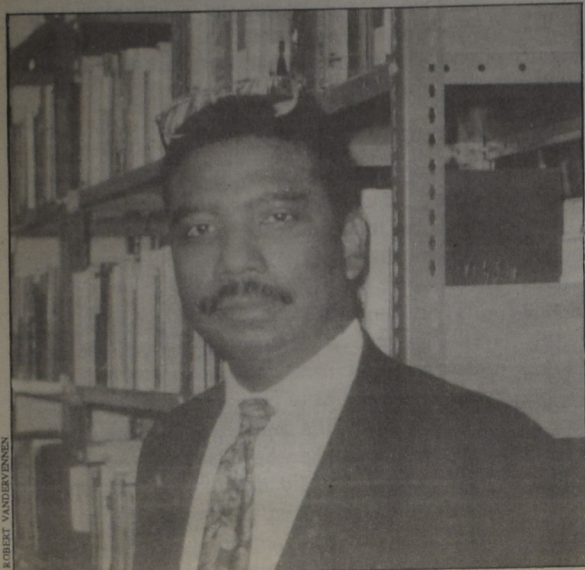
Firestone speculated that one reason anthropologists and missionaries have such a difficult time getting along is because their respective fields are actually very similar.

"I believe a person can't understand theology if he doesn't understand something about anthropology," he said. "Furthermore, religion is an oft-studied theme in anthropology."

Perhaps the day is coming when more scientists will recognize the common ground they share with missionaries. Such a realization could well help ease the public rivalry between the two professions and ultimately benefit the endangered people groups they serve.

News

Your unread books can train Christian leaders in poor countries



Delvin Alexis with books to be shipped overseas

Robert VanderVennen

DOWNSVIEW, Ont. — Christian churches are alive and vigorous in many poor countries but have a major problem training their leaders. Poorly educated pastors too easily lead their people down strange paths.

Delvin Alexis grew up in Trinidad and received training as a nurse in Toronto. He and his wife went to an isolated part of Haiti under a Christian mission to start a health clinic but were forced to return to Toronto because of family health problems. He knows first-hand the problem of badly trained Christian leadership in poor countries. Through prayer and the help of friends, he is doing something about it.

Books are the key

A key, he saw, is getting books to Bible colleges and other training institutions. "You won't believe how few books are in many Bible schools in poor countries," Alexis says, "and how hard it is to educate people without books." Many Christians in Canada have good Christian books standing idle on their shelves. Alexis now calls on people to meet a great need with their own excess.

Alexis is president of Mission

says. He works out of a small place on the north edge of Toronto which holds books being processed for mailing. He still also works nights as a critical-care nurse. He works on the book ministry part-time during the day, with the help of two staff members paid by government employment-training funds. Many volunteers are involved in the working board of directors and in jobs like packing books.

Spanning the globe

Books go to Jamaica, Trinidad, Guyana, Barbados and Haiti; to Nigeria, Ghana, Zambia, Malawi, Tanzania, Sierra Leone and Kenya; to India, Thailand, Brazil and the Philippines. Plans are being made to send books to former Soviet countries in Eastern Europe, and recently Alexis has had a request for books from an Arab Christian Bible college in Bethlehem, Israel.

for Advancing Theological Education (MATE), which sends Christian books, equipment such as used typewriters, and volunteers where they are needed. Appeals for money make it all possible.

Alexis has done this work for nine years "with the help of God and God's people," he

MATE has a strong working board and an impressive "council of consultants" which includes the publisher John Irwin, Dr. William McRae (retired president of Ontario Bible College), and the prominent evangelist Dr. Alfred Rees.

Alexis has good working relations with the International

Association for the Accreditation of Bible Colleges and its member schools. He receives helpful co-operation from Christian book publishers, bookstores, and from the Christian Librarian's Association, and he often speaks about the ministry at churches.

Shipping at low cost

Alexis has found a way to ship books at the lowest possible cost. So many people move to Toronto from poor countries and ship goods back home that immigrants have set up small companies for shipping overseas at cut rate prices.

Alexis has tapped into that as a cost-cutting measure.

Not all donated books are accepted for mailing. Books must be in good physical shape and must be theologically acceptable, though some books that don't fit MATE's own statement of faith may be sent to schools for use with their discretion.

MATE needs books and they need money to process and ship the books. So they appeal to Christians for both. If you have books you can donate, please write MATE at 15 Olive Avenue, North York, Ontario M2N 4N4. You can phone or fax inquiries at (416) 661-0094.

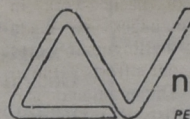
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Christian Courier

An independent weekly with a Reformed perspective.
Member of Canadian Church Press and Evangelical Press Association.
Canada mail: Publications Mail Registration No. 0451. Postage paid at St. Catharines, Ont. Postmaster: send address changes to Christian Courier, 4-261 Martindale Road, St. Catharines, ON L2W 1A1
U.S. mail: Christian Courier (USPS 518-090). Second-class postage paid at Lewiston, NY. Postmaster: send address changes to Christian Courier, Box 110, Lewiston, NY 14092.

Subscriptions (effective Feb. 1/95):

	Canada (GST incl.)	U.S.A. (GST free)
one year (44 issues)	\$43.50	\$35.00 U.S.
two years (88 issues)	\$82.00	\$66.00 U.S.
three years (132 issues)	\$123.00	\$99.00 U.S.
overseas one year	\$135.00 airmail \$85.00 surface mail	

Advertising deadlines: display advertising: Wednesday, 8:30 a.m.; classified advertising: Thursday, 8:30 a.m. All deadlines are for the following week's issue. See classified pages for more details.

(ISSN 1152-3415) Published weekly on Fridays except for June 2, July 7, 21, Aug. 4, 11, Sept. 15, Oct. 20 and Dec. 29 by Calvinist Contact Publishing Limited.

All correspondence should be addressed to: 4-261 Martindale Road, St. Catharines, ON L2W 1A1, Tel.: 905-682-8311 or Fax: 905-682-8313

PRINTED IN CANADA

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Editorial

Should kids repeat a grade when they don't measure up?

A news story from Leamington, Ont., caught my eye. A certain Sherry Ruttle is thrilled that her son failed Grade 5, I read. The board of the school her son Craig attends did not at first want to fail him, but after the mother threatened to keep her son home, the board reneged. Why did the board get involved? Because the school has a no-fail policy. "Passing and failing went out with corporal punishment," one board member said.

Why did the mother want her son to fail? Because her son figured he had the system beat. Craig decided to stop doing his assignments last year believing that the school would pass him anyway. The mother wanted him to learn a lesson. Besides, she felt that he was several grades behind in his reading and math.

There's more to it

My initial reaction was one of support for the mother and criticism for the board and the school's policy. How are they ever going to teach kids responsibility if they pass a boy like Craig with that kind of attitude and such low achievement? I asked myself. But the more I reflected on it, the more I realized that the situation may be a lot more complex than I first had thought.

I wondered why Craig had that funny notion of wanting to beat a system. What is behind that attitude? Does he have learning disabilities that need attention? Is there something in his family background that keeps him from applying himself? Is he craving attention for some neglected area of his life, and is he hoping to get it by failing? The story is but a fragment and does not give one enough context to be able to evaluate what is really going on.

Secondly, should passing and failing be used as reward and punishment? I wondered. What about all these kids who don't have the same ability as their peers but who try hard? Isn't it important to keep them in the peer group that is best suited for them, regardless of whether they are at the same reading or math level? Individualized attention can be given to those who fall behind.

Fewer repeats today

I discussed the matter with James Vreugdenhil, curriculum co-ordinator of the Ontario Alliance of Christian Schools. He confirmed that even in the Christian schools the number of students repeating a grade has fallen dramatically, down to below one half of one per cent. If students are asked to repeat a grade it is usually because of social immaturity.

Vreugdenhil feels that there are other interventions that can be applied besides making a student repeat a grade. Help from a buddy, a higher grade student or a volunteer can assist those who are behind; formal assessments and tests to see if there are any learning disabilities can pinpoint the problem; a school counsellor can be called in to determine whether there are emotional problems; withdrawal from the program for specialized teaching can serve the special needs of a student.

Vreugdenhil realizes that there are times when repeating a grade can be helpful, and he's certainly not afraid of meeting a dare by a student like Craig Ruttle. But his preference is for socially less disturbing interventions.

But then I raised the point of maintaining

school standards and helping a child assess whether or not he or she is meeting those standards. Does passing no matter what not send the message that there are no external standards to be met?

A healthy tension

Vreugdenhil admits to the tug of war between setting standards and meeting the needs of a child, and thinks of that as a healthy tension. He believes that the Christian schools should fall somewhere between the two poles.

That sounds like a good approach to me. The old system of simply upholding external standards and measuring a student by those standards in terms of pass and fail does injustice to the unique gifts and circumstances of each child. Many children have been hurt in the past by a system that did not address their special needs and that judged their worth in terms of their ability to comprehend at a certain speed. The parable of the talents should remind us that that is not the measuring stick God uses. God judges us by whether or not we put what is entrusted to us to work so that it can multiply according to its own value.

At the same time, when a school does not address the lackadaisical chucking of responsibility by the likes of Craig Ruttle, it does not help a student either. Students have to learn that there are consequences to their unwillingness to apply themselves, and those consequences are most helpful when they are immediate. To find out at age 21 that you should have learned your math in Grade 5 is a bit late.

Pain as a teacher

Psychologists have told educators that failing children can harm them, the board member of Craig's school had said. But surely that's only half the story. Good psychologists will say much more than that. Good psychologists will say that not all forms of pain are harmful in the long run.

The last part of the story sounded somewhat encouraging. The school has agreed to move Craig up to the next grade if he does well until Christmas. And Craig's mother has promised him a vacation to Florida if he improves his grades. It sounds like the old stick and carrot approach. But will it get at the root of the problem?

In the meantime we say, Go for it, Craig. This may be the best thing that has ever happened to you.

BW

Christian Courier

Formerly known as Calvinist Contact
Founded in 1945

An independent weekly that seeks the truth, care and rule of Jesus Christ as it

- reports on significant happenings in the Christian community and the world,
- expresses opinions that are infused by Scripture and Spirit and rooted in a Reformed perspective,
- provides opportunities for contact and discussion for the Christian community.

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Calvinist Contact Publishing Limited

4-261 Martindale Rd., St. Catharines, Ont.

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Tel: (905) 682-8311 Fax: (905) 682-8313

Letters

Editorial on Christian political parties too pragmatistic

The question whether we should have a Christian political party in Canada (CC, June 23) should be dealt with less pragmatically, in my opinion.

Personally, I would not favor forming a Christian political party at this point. Striving for such a party smacks too much of a desire for power and influence. These should never be our goal. We must "do politics" because our Lord and Savior has called us to be a shining light and a salting salt in the world without being of the world.

What we need, foremost, is a reawakening of our political calling on the terms of the kingdom of Christ. As it is now, we are far too politically busy on the terms of the world. This has made us also far too pragmatic.

You state: "Although in principle we support communal Christian action in politics, in practice we foresee too many problems." What good does a principle do if we don't dare to live up to it because of too many foreseeable problems?

If the apostles would have had that attitude when they received the Great Commission, the preaching of the gospel would never have begun. And they would have had plentiful reasons for adopting such a view. Fortunately, they had a more obedient attitude.

Never a comprehensive Christian approach

You state: "Experience has taught us that Christians do not agree on principles and policies." Have we ever, as a Christian community, taken the trouble to come up with a comprehensive approach to politics from a biblical perspective? Lacking this, it is no wonder that there are so many different views. There has

never been any leadership in that area.

You state: "Seeking political power with integrity and honesty is an oxymoron [contradiction in terms?] in a television/news media area of politics where image is all important."

A Christian political party should not strive for power. It should only witness publicly: "Thus says the Lord politically."

You state: "It's much less damaging to the church of Christ to have imperfect individual Christians working in politics than to set up an imperfect Christian party that will be seen as the voice of Christianity." This is pure pragmatism! How do you know, dear Editor, how the Holy Spirit can or will use any effort from the body of believers to be obedient to Christ's command to be IN the world without being OF the world? Aren't we trying to be wiser than Christ?

Success isn't the key

Our first duty as a Christian community is to bring about an awareness of our calling in the market square, including politics. Personally, I would love to see the growth of a Christian political "movement" without having the desire to exert power. Politically we must first of all think in terms of witnessing for the complete authority of Christ, spelling out to the Canadian world around us what politics from a biblical perspective means.

Will this have any success? Let this question not bother us. The Christian community has only one mandate: act as obedient citizens in the Kingdom of Christ. The rest we leave up to God.

Eventually, such a Christian political movement could well become mature enough to have candidates running for

office. Again: not to exercise power but to strengthen the public witness!

But just imagine if the Christian witness were to be blessed so much that it would be called to form a government. Even then the Christian political movement should make clear: "Canada, if you want us to govern this country, be well aware of this: We shall govern this country 'on the terms of the Kingdom of Christ.' If you cannot accept that, then please leave us out; we shall continue to witness and proclaim the kingship of Christ in governing."

Calvinists the national conscience

Jesus Christ does not need our political scheming to accomplish anything. I shall repeat what I've said before:

There was a Dutch historian by the

name of Robert Fruin (1823-1899) who wrote a 10-volume *History of the Dutch People*. Fruin was not a Christian, but he said in his first volume: "The constitutional rights and freedoms of the Dutch people are rooted in Calvinism. This must surprise anyone when we consider that the Calvinists in the Netherlands never numbered more than 20 per cent of the population, but they acted as the conscience of the nation" (emphasis mine).

The Christian community in Canada should act as the conscience of Canada in all aspects of life, including politics. Let's think about it. However, as long as CC represents such a pragmatic approach, I'm afraid that it will not be able to provide such badly needed leadership.

Syrt Wolters
Victoria, B.C.

50th Anniversary Rearview Mirror



Calvinist Contact January 8, 1960

In this last "Rearview Mirror" before we culminate our anniversary-year activities next week with a special enlarged issue and a public celebration, we thought we'd pat on the back the community which birthed us and still nourishes us — or rather, we'll let that venerable institution The Globe and Mail do it....

PRAISE FOR THE DUTCH

Dutch immigrants to this country fully deserve the praise given them by a Brampton judge. About 150,000 Dutch people have come to Canada since the war. No group has adapted itself more successfully to the demands and opportunities of this country.

Judge Archibald Cochrane made his remarks while presiding over a citizenship court in Brampton. He especially commended the speed with which Dutch immigrants learn the English language. They would be successful immigrants, anyway; their ability in English enhances their prospects and their contribution to Canada.

The school system in the Netherlands is largely to thank for this; English is introduced early. Dutch people also are highly exposed to spoken and written English, in movies, radio and television, newspapers, magazines and books, and tourist contacts.

Canada needs many more such immigrants as these, and in the Netherlands there are thousands who would like to come. We should be sweeping aside the obstacles, made in Ottawa, that now deter them.

(Globe and Mail)

Editor's response to Wolters

I find myself agreeing with almost everything you say. This is all the more surprising since you disagreed so sharply with my editorial. How can this be?

For the same reason that you think it's not a good idea to form a political party because at this point "it smacks too much of a desire to have power" I was against it. This is why I called "seeking political power with integrity and honesty an oxymoron in a television/news media era of politics where image is all important."

My solution is a Christian think tank that calls other political parties to political obedience. How different is this from your advice to issue "a reawakening of our political calling on the terms of the Kingdom of Christ"?

However, I do believe that you had good reason to criticize my all-too-brief editorial. Upon rereading it I realize that I was too much influenced by my con-

cern over disunity among Christians and my fear that the Christian witness would be tainted by imperfect Christians. If that argument holds for politics, it should hold for all other Christian activities. And then we can never get anything done as Christians.

My fourth argument against Christian political parties had to do with the electoral system in Canada, which is very hard on minority groups. If your idea of having a political party which does not seek power but which wants to be a political witness could prevail, I would drop this fourth objection to having a Christian political party, because then the unfavorable electoral system does not matter. Then, we're not aiming for electoral success anyway.

I hope this both clarifies and rectifies my position. Your charge of pragmatism was deserved.

Bert Witvoet

Society

On the job with ESL teacher Rose Buonpensiero

Does being a Christian make a difference?

Rose Buonpensiero recently married Patrick Hughes and moved to London, Ontario, where Patrick is studying at the University of Western Ontario. Both Rose and Pat are action-oriented Christians who have travelled throughout Africa and Latin America as volunteers for various organizations such as Worldwise. Rose's career is very much part of being a Christian in action.

Name: Rose Buonpensiero
Age: twenty-something
Company: Niagara College of Applied Arts and Technology
Location: St. Catharines, Ont.
Job: English-as-a-second-language (ESL) teacher

How did you get to be an ESL teacher?

When studying languages at Brock University, I needed to sign up for an evening course to make up for a course I dropped during the winter term. Being sick of studying Italian literature, I decided to take an introductory ESL course. Eventually I earned a B.Ed. majoring in ESL.

What's your typical work day like?

Lots and lots of lesson preparation — hopefully, the day before. ESL teachers

prepare on a daily basis because ESL pupils need so much individual help, much more so than other students. Teaching ESL is very "needs oriented." For example, a recent immigrant might first need survival-type instruction, like how to cash a paycheck or how to buy a bus ticket. Vocabulary expansion and reading skills come later.

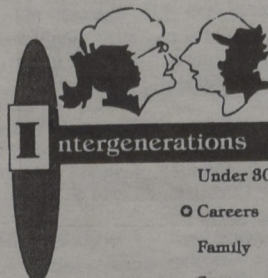
Due to government cutbacks, ESL programs are now starting to combine teaching ESL with teaching other things, such as "labor market" skills (like interviewing for a job) or computer skills.

Does your job help you live your faith?

I enjoy helping people while they are making difficult transitions, like moving to Canada and learning a new language. I like this work because I was looking for a job that would give me opportunity to help people. I especially enjoy teaching refugees.

What about making a living?

It's a competitive job market. ESL training seems to be gaining popularity, also because some students use ESL as a stepping stone to getting a regular teaching certificate. The hourly rate is good, starting at about \$20 an hour, but it's near-



Under 80

○ Careers

Family

Seniors

ly impossible to get full time, year-round hours.

What do you like best about your job?

I meet people from all over the world.

Anything you dislike?

The long preparation times at night.

Any suggestions for career strategists?

An ESL teacher needs to enjoy meeting people and needs to be culturally sensitive. It helps to be interested in language and communication. Most ESL teachers are women, but I've met some men.

The opinions in the column are those of the persons interviewed and may not reflect average working conditions. Please contact Nandy Heule at (905) 988-6174 if you know (or are) a Christian scientist/researcher willing to be interviewed for this column.

CC's Van Til and prominent U.S. critic to debate religion/ film on TV

CC Staff

BURLINGTON, Ont. — *Christian Courier's* associate editor, Marian Van Til, will appear on the Vision TV program "Cross Currents" with prominent American film critic Michael Medved to discuss how the Hollywood film industry treats religion. The discussion, moderated by program host Brian Stiller, who is president of the Evangelical Fellowship of Canada, will be aired on October 10 at 10 p.m. on Vision.

Van Til has been reviewing films for 11 years, since she first began working for CC. Medved has a weekly, nationwide TV show on the U.S. public television network (PBS) in which he and another critic review the latest films. Medved has also written several books, the latest of which is *Hollywood Versus America*. Medved is a practising Jew and has been outspokenly critical of what he sees as Hollywood's bias against organized religion and other "family values" which he sees being maintained by mainstream America but not by Hollywood film makers.

Van Til will be involved in the program's taping a few days after this issue goes to press. "Of course I'm excited about this," she says, "but I'm a little nervous. Medved is a pro, and so is Stiller. I've never appeared on TV, but I'm praying I'll do a good job."

Warm a Russian heart at Christmas

Dan Wooding

BARTELSVILLE, Oklahoma — An urgent appeal for 25,000 used overcoats, blankets and sweaters to help warm the hearts as well as bodies of Russian and Ukrainian people this Christmas has been issued by Voice of the Martyrs, a Christian ministry to persecuted Christians founded over 25 years ago by Rev. Richard Wurmbrand and Mrs. Sabina Wurmbrand. The Wurmbrands were both prisoners for Christ in Romania.

The "Coats for Russia" program will be administered by Voice of the Martyrs, which will collect and ship the items in a 40-foot container to Ukraine. There, they will be distributed by specific pastors to people in both Ukraine and

Russia.

"We are giving people in North America an opportunity to meet a need in Russia and Ukraine by sending warm winter clothing to our U.S. headquarters and we'll send it from there," says Tom White, Voice of the Martyrs director.

White, who was once imprisoned in Cuba for flying over the country and dropping Christian books from the plane, adds, "We see this as an opportunity to invest the gifts God has given us in the people of Russia and Ukraine. Scripture does no limit giving to a country or a nationality. It is meant for the entire Body of Christ to partake in, and with this project, we can demonstrate God's love in a simple and practical way."

The clothing will go to the cities of Odessa, Poltava, Omsk, Lviv, the Chernobyl blast area and several other places.

For those who wish to participate by sending coats, blankets or sweaters (you can tuck in gloves, mittens or hats, too, if you like), the address is: Coats for Russia, Voice of the Martyrs, P.O. Box 443, Bartelsville, OK 74005-0443, or call 1-800-747-0085 for shipping instructions or additional information.

There is no specific deadline to meet — except that winter is approaching. The 40-foot container will be sent as soon as it is full, CC was told, and if it's warranted, a second container will be sent.

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Video review

Media/Arts

Baseball movie fails to illuminate player's tragic life

Marian Van Til

Cobb

Stars Tommy Lee Jones, Robert Wuhl
Directed by Ron Shelton

I missed seeing *Cobb* when it was released almost two years ago. But because I had heard that actor Tommy Lee Jones had superbly portrayed Tyus Raymond Cobb, and because Cobb was one of the great (some would say the greatest) baseball players in the game's history, I thought it be worth reviewing the video.

Though Cobb had almost eerily prodigious baseball talent, the "Georgia Peach" was no peach of a guy. He was a vulgar, venomous man who was universally disliked (often hated) by fellow players and anyone else who knew him, including his two ex-wives and five children. Cobb physically beat and otherwise abused his wives and children and then permanently faded out of their lives (to their relief).

Why bother?

He was as nasty on the field as off, though he was sly about his nastiness, not blatant as depicted in this film. He "invented" a viciously aggressive brand of baseball which included routinely and deliberately spiking infielders as he'd slide into base. A fellow player summed him up: "Cobb is a brooding man with a violent

soul."

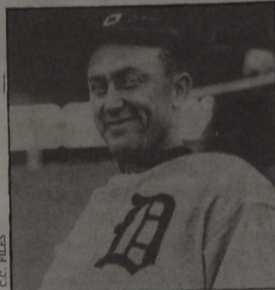
Though the public saw a different face, Cobb was notorious in baseball circles for excessive drinking, using and degrading women, and spouting malevolent opinions about blacks and Jews. Why, then, should someone want to produce — or read or watch — a biography of such a man?

His undisputed place in baseball history guarantees that his life would be scrutinized. The fact that someone could be such a phenomenal baseball player and simultaneously such a dismal human being invites that scrutiny. But one's approach makes all the difference.

In a Christian universe, there is genuine tragedy in that juxtaposition: a man bestowed with a great gift undeniably develops that gift, but turns it toward corruption, lets it consume him, and then squanders all else that matters as well. (Cobb at one point was accused of fixing games but was acquitted by commissioner Kenesaw Mountain Landis — it is thought, not because he didn't do it, but because he had the goods on some other players who did it as well, and Landis didn't want a public scandal.)

Unrepentant to the end at age 72, Cobb's nastiness isolated him in a self-imposed dark world of intense loneliness (never expressed) and sordid, hedonistic attempts to break out of that world.

Such a man must have had some private, even if brief, moments of self-doubt. What was



CC FILES

Ty Cobb

the source of that immense rage? He grew up in an ostensibly Christian home; his father was a preacher and Ty was in church every Sunday. However, we know there was something very wrong between his parents, and their estrangement led to a tragedy which must have profoundly effected the young Ty: it seems that Rev. Cobb suspected his wife of having a lover. When he was supposedly out of town one night he snuck back home to try to gather evidence. His wife shot him dead; she thought he was a prowler. Or did she? (The film tells this story with a perverse twist, assuming Mrs. Cobb did have a lover, and that it was he who killed Rev. Cobb; history does not confirm that view.)

Neither the possible impact of this event, nor anything else in Ty Cobb's life is adequately dealt with in this movie. Cobb is allowed, however, to make some offensive remarks about his relishing of the hymns, "the bloodier the better" (as in

Christ's blood) he learned as a child.

No heroes in a world of moral relativity

The story is told by a sports writer, Al Stump, who reluctantly agrees to Cobb's insistence that he write Cobb's story as Cobb wanted it written. The writer is morally vacuous and less than likable (that makes two of them). Stump's supposed moral dilemma about writing "the truth" versus the story Cobb wants told shrivels into a mere cinematic contrivance.

That, combined with the fact that the film mostly inhabits Cobb's amoral world without providing a moral filter, leaves the film watcher observing a world of moral relativity. Stump ends up printing Cobb's version of Cobb's life, justifying his lie-of-a-story by saying it was *his* (writer's) truth — he needed Cobb to be a hero.

But in a world where there are no objective standards of morality or truth there can be no heroes, because there can be no true tragedy, and no tragic human figures who speak across time and cultures about the human condition. Instead, you get merely individuals inhabiting their own private hells.

In such a world we don't *care* about what might have warped someone like Cobb, or why, or that perhaps he was suffering even while making others suffer. That brings us to Jones' disappointing performance as Cobb. He can't or doesn't break

out of that world to elicit any tiny spark of our sympathy for the man. The character and Jones' performance are one-dimensional.

'Sound and fury signifying nothing'

All that, finally, makes this film tedious. It assaults us with Cobb's self-obsession, his vulgar acts and language. Instead of shaking our heads in pity or even disbelief, we're as glad to see him die at the end as Stump says he is.

Another of the film's problems is that it focuses entirely on the distorted memories of a wasted, 70-year-old man looking back 30 years and more. *Cobb* isn't really interested in the man as a ball player, but that's what he was, first of all. It doesn't bother to let us see him in action, in the only setting in which he flourished; it doesn't allow us the insights we would have gained if it had followed him then rather than during a few embittered weeks near the end of his life. In fact, it doesn't seem to care whether we get any insights into Cobb's life at all. Sitting through this film reminded me of Shakespeare's words in *Macbeth*: "Life [here, Cobb's life] ... is a tale told by an idiot, full of sound and fury, signifying nothing."

New opera season offers something for everyone

TORONTO (Canadian Scene) — The revitalized Canadian Opera Company (COC), after a summer which has seen further evidence of its growing outreach to the public at large, is offering a 1995-96 program that includes classics by German, Czech and Italian composers. In addition, COC will stage a new opera by a Canadian. The new season has also been designed to include significant changes offering greater conveniences and savings to opera lovers.

The 1995-96 program begins with Richard Strauss' *Ariadne auf Naxos*. The production will alternate with Janacek's *Jenufa* which begins on Oct. 7 and runs till Oct. 22. *Ariadne* will feature

Canadian soprano Tracy Dahl as Zerbinetta, a role she has performed in opera houses around the world, including New York's Metropolitan. *Jenufa* will see the return of Canadian mezzo soprano Judith Forst.

In 1996 audiences will hear Wagner's *Der Fliegende Holländer* (*The Flying Dutchman*) whose two principals are yet to be announced. It alternates with an Italian double bill: *Gianni Schicchi* by Puccini and *I Pagliacci* by Leoncavallo. Two Canadians, soprano Sally Diblee and tenor Ya Lin Zhang will sing the roles of Lauretta and Rinuccio in *Schicchi*.

The final operas of the mainstage season will be

Verdi's *Rigoletto* and Rossini's *La Cenerentola* (*Cinderella*). Another Canadian, mezzo-soprano Jean Stillwell who has been highly praised for her interpretation of *Carmen* at the COC and other opera houses, will sing Maddalena in *Rigoletto*. All seven mainstage operas will be performed at O'Keefe Centre, Toronto.

Returning home

A new Canadian work, *Red Emma*, composed by Gary Kulesha has been produced under the COC's composer-in-residence program.

Perhaps the most eagerly awaited return of a Canadian singer to COC will be Ben

Heppner in the role of Canio in *Pagliacci*. The young Canadian tenor from B.C. has won international acclaim in a wide variety of roles and was chosen to originate the role of *McTeague* in William Balcom's highly successful opera of that name, premiered a few years ago. He is one of two new Canadian tenors who have already earned worldwide fame.

The other tenor is Richard Margison, who is also a native of B.C.

For the 1995-96 season, subscriptions have been streamlined so that patrons can now attend the opera on dates of their choices. Subscribers can save up to 45 per cent on the

regular price. Seniors and students are offered additional savings on Tuesday, Wednesday and Thursday evenings and Sunday matinees. There are also special subscription prices for young people of 15 years and under, with tickets running from \$10 to \$25. Tuesday performances will be at 7 p.m. as a convenience to those preferring an earlier curtain time. In an effort to make the COC opera as affordable for as many people as possible, balcony prices have been reduced. Subscriptions may be purchased by calling (416) 363-8231, Mondays to Fridays, 10 a.m.-4 p.m.

Church

New religious council to advise Yeltsin administration

Jonathan Luxmoore

WARSAW, Poland (NNI) — Russian President Boris N. Yeltsin has appointed leaders of the country's 11 largest confessions to the newly-inaugurated Council for Co-operation with Religious Associations, which will advise his administration on religious matters.

The 16-member body will investigate religious grievances and draft proposals for strengthening the president's cooperation with religious groups. Additional functions set out in the council's mandate include keeping the head of state informed of key religious events and suggesting changes in religious laws, as well as developing inter-confessional ties and improving the atmosphere of church-state relations.

Two senior Russian Orthodox officials, Metropolitan Juvenaly of Krutitsk-Kolomensk, a permanent member of the governing Holy Synod, and Metropolitan Kirill of Smolensk-Kaliningrad, who heads the church's external relations

department, were named to panel.

Other panel members include the Roman Catholic Church's two apostolic administrators, Moscow-based Archbishop Tadeusz Kondrusiewicz and the ethnic German Jesuit Bishop Josef Werth from the Siberian town of Novosibirsk; Peter Konovalchik, chairperson of Russia's Baptist Union; and Metropolitan Alipij, leader of the Orthodox Old Believers.

Russia's Adventist and Lutheran communities are also represented, as are Muslim, Jewish and Buddhist organizations.

Response to minority complaints

The formation of the council follows repeated complaints by minority faiths about the lack of protection of religious rights and the alleged persistence of Soviet-era attitudes among government and council officials.

But a few Russians are seeing a down-side, fearing the council

could lead to more government regulation of religion. Reacting to news of the council, Vitaly Savitsky, president of the Russian Parliament's Duma (lower house) Subcommittee for Religious Organizations expressed concerns that the new body could be a "re-enactment" of the former Soviet-era Council for Religious Affairs, which monitored and restricted the activities of religious groups under communist rule.

However, Council Director

Anatoly Krasikov, 64, said he was confident the new body offered a "unique possibility to free the churches once and for all from interference and harassment from the side of the state." As a TASS correspondent, Krasikov was the first Soviet journalist accredited to cover the Vatican before becoming deputy chief editor of the TASS news agency in 1978 and head of the Russian president's press office in 1992.

Yeltsin, who first announced

plans for the council in May, will be represented by a close advisor, Lev Suchanov.

Russia's 1990 religion law guarantees full religious freedom for all faiths. Catholics and other religious minority groups have been concerned about attempts to amend the law to include prohibitions on activities by foreign-based churches and foreign missionaries. Yeltsin has so far refused to sign such legislation.

Oxford submits Bible to political correctness

Scripture no longer 'offensive'

NEW YORK (EP) — Oxford University Press put the "new" back in New Testament last month with the release of a "politically correct" version that aspires — awkwardly at times, critics agree — to remove "unnecessary offense" from Scripture.

The New Testament and Psalms: An Inclusive Version eliminates "sexist" references. God the Father has become "father-mother," and the Son of God is now the "child of God" or the "human one." The human one's last words on the cross are: "Father-mother, into your hands I commend my spirit."

The Lord's Prayer (no longer uttered by the "Lord,") begins: "Our Father-Mother in heaven."

Darkness is no longer associated with evil because of possible racist overtones. For the same reason, the new version eliminates any suggestion that Jews were involved in killing Jesus.

Obedience is out; thoughtfulness is in

Children are no longer called on to "obey" their parents, but merely to heed them. Likewise, wives need not be "subject" to their husbands, but committed to them. "Lord" is seldom used

because the idea of a ruling class which includes "lords" has no place in the contemporary world (except in Britain, where this version was produced).

"The Blind" are "people who are blind"; slaves are "people who are enslaved." Even references to God's right hand — which might offend lefties — have been rewritten as "God's mighty hand."

The editors insist their version is *not* politically correct. Only people "who want the Bible to produce obedience, not thoughtfulness" would say that, Susan Thistlethwaite of the Chicago Theological Seminary told Reuters News Service.



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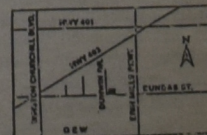
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Church

Remembering together

"The cup of blessing that we bless, is it not a sharing in the blood of Christ? The bread that we break, is it not a sharing in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread" (1 Corinthians 10:16,17).

I have a friend, Miriam, who lost her husband nearly 20 years ago, long before I met her. Still, I feel as if I almost knew Toby because she tells such wonderful stories about him. Most of her stories are funny. Some are painful. Some are sweet. But her husband is always present in her memory.

"When all is said and done, all we have to hold on to is our memories." So says the latest Kodak commercial. Like so many advertising slogans, it contains an element of truth. Certainly, there are people and things in life other than memories to which we may hold with confidence, but memories are both important and lasting. Our shared memories knit us together into families and communities, holding together the past and the present.

No 'Kodak moments,' these

Photos are one way in which we hold on to memories, but hardly the most effective. As Christians, the memories to which we are most committed are of events which were never captured as Kodak moments. We remember the creation of the world from nothing. We remember Abraham leaving Ur and entering into a covenant with God. We remember the birth, death and resurrection of our Lord. We remember by telling the story, by reading the word, by representing the events in art and music. Most of all, we remember by the sacrament of communion, performed in memory of Him. We break the bread and remember that he was also broken. We share one loaf and remember that we are also one.

The first Sunday in October is World Communion Sunday — a day on which Christians throughout the world celebrate our unity in the celebration of this memorial sacrament. "We who are many are one body, for we all partake of the one bread." We all share the memory of Christ's love for us, and that memory shares us into one community throughout the world and throughout history.

Remember with awe

In the next chapter of his first letter to the Corinthians, Paul warns that it is possible to remember in "an unworthy manner" [1 Corinthians 11:27]. It is possible to go through the motions of remembering without respecting what is remembered, much as adolescents may listen unmoved and uninterested to stories recounted at the annual family reunion.

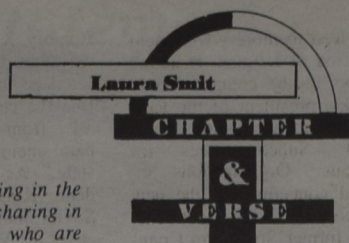
In his paraphrase of the New Testament, *The Message*, Eugene Peterson rephrases this verse in this way: "Anyone who eats the bread or drinks the cup of the Master irreverently is like part of the crowd that jeered and spit on him at his death. Is that the kind of 'remembrance' you want to be part of? Examine your motives, test your heart, come to this meal in holy awe."

Remembering binds us together

Later in life we may become hungry for those memories which bored us as children, but by then they may no longer be available. I don't know whether Miriam's great-nephews and great-nieces have ever taken the time to be introduced to her late husband, whether they know about the way he courted her and her reluctance to get married, whether they've heard about the way he died, whether they've noticed the joy he continues to give to Miriam as she laughs at some remembered prank. If they have not listened, they have lost an opportunity to be made closer as a family.

Even if they have listened, however, Toby will probably be forgotten within a generation or two, at least on earth. He was not a man likely to be mentioned in any history textbooks. The stories told of him testify to the love he had for his wife and she for him, but they are not stories with the power to form a people or to transform a life.

But the work of God in Christ will be remembered as long as his people gather to break the bread and share one cup. That shared memory makes us one body, until he comes again.



Rev. Laura Smit is a graduate student in philosophical aesthetics at Boston University and a minister in the Presbyterian Church, U.S.A.

Six Chinese church leaders given labor camp sentences

Andrew Wark

HONG KONG (NNI) — Six house church leaders from the central Chinese province of Henan were sentenced without trial on August 14 to three years' imprisonment after being accused of membership in an outlawed religious sect and participation in anti-government activities.

According to Hong Kong's *South China Morning Post*, the six Christian leaders were taken into custody during a police crackdown on unregistered house churches in Henan's Zhoukou region in June. A total of 68 Christians were arrested during the crackdown.

Public Security Bureau officials later released 62 of those in custody after levying heavy fines. However, the remaining six Christians were accused of involvement in the authoritarian "Wholistic" religious sect and of plotting to "overthrow the Communist Party with foreign religious groups."

Repeated arrests

Although all six have denied the charges, *The Post* reported that police have already moved two of the women in the group, Xu Qiying and Wang Xiuling (both 44 years old), to the Zhengzhou Women's Labor Reform Center.

Xu is said to be a local house

church leader who was fined 1,000 renminbi (\$200 Cdn) in late 1994 after police accused her of organizing a large Bible study class in her home. Wang Xiuling has been arrested three times in the past year for her involvement with the Zhoukou house church movement. She left the state-sanctioned Protestant Three-Self Patriotic Movement in 1994.

Another male member of the group, 52-year-old Wang Changqing, was moved to Henan's Xuchang Labor Reform Center in mid-August to begin his third period of labor reform. Changqing had only been released from labor camp 10 days before he was re-arrested in Zhoukou in the June crackdown on house church activities.

According to *The Post*, the three other Zhoukou Christians in detention, Liu Tinggen, Yang Peiyang and Zhang Zijing, remain in the Huiyang Detention Center. Sources said it is likely that they will also be sent to labor camps unless they agree to pay a substantial fine being demanded by local police.

Chinese law empowers the Public Security Bureau to impose prison labor camp sentences of up to three years without the suspects being tried in a court of law.

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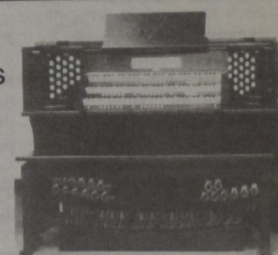
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Short Story

Loss of a dream

Joan Dower Kosmachuk

It was a winter morning and the city of Toronto had been hit with a fresh dumping of snow. Ellen was a transplant from Timmins where the snow buried you as early as October. Still, she dared not minimize her husband's grumbling as he headed out to shovel the drive. She might be used to lots of snow, but she still didn't relish shovelling it.

Ellen's marriage had brought her to the big city. Her friends had teased her that she had abandoned them for Rob, a Southerner, and her parents had not so teasingly complained that they would never see their grandchildren. This became one of the many ironies when it became apparent that there would be no grandchildren for Ellen. She felt she had also broken her promise to Rob's mom that he would have a son to carry on the family name.

Everything had seemed so simple when they'd married. They had worked hard in that first year, Rob teaching and Ellen working in the lab at the university. When they bought a large three-bedroom house Rob's mom started knitting a layette and her sister Karen offered her newly shed maternity dresses. Still, they waited another six months until they had paid down some of the mortgage before they decided to have their first baby.

Rob wanted to do it up big — have a second honeymoon and make a baby in Hawaii. Ellen was more practical, insisting they should save while she was still working and go to Niagara Falls for the weekend. When she still wasn't pregnant a year later, they went to Hawaii.

After that they used a basal body thermometer. Rob would wait each morning in anticipation hoping it was his lucky day. This had been funny and hopeful at first but all too soon the pleasure dissipated among the charts and monthly failures. They had tried making love more often so they wouldn't miss a chance. Then less often to give the sperm time to build up. Ellen had even tried standing on her head once after intercourse, but the only thing it had produced was a headache.

Ellen heard the front door open and knew that Rob had finished shovelling.

"Are you about ready to go?" he shouted.

C.C. FILES



She sat on the bed shivering in her winter housecoat. "You go on," she told him as he came into the bedroom. "I can't."

"And what am I supposed to tell everyone at church?"

"Tell them whatever you want," she answered. "Tell them I have the flu. Tell them I went to visit a sick friend. Tell them I have a terminal disease. Tell them...."

"You started your period?"
"NO, I DIDN'T START!" she yelled. "I simply cannot face another Sunday morning with Karen's pregnancy, Sarah's newborn cooing and crying in the pew, and the flocks of kids parading up to the front. Mrs. Solomon will take me aside and quote some Scripture verse like the fruit of the womb is a reward and remind me that we're not getting any younger and that a woman's place is in the home."

"You're just feeling bad because your sister's pregnant again," he reasoned. "Hettie Solomon is an old busy body, but no one else hassles us. Tell

you what. You get dressed and I'll head off old Solomon every time she gets near to you."

"Rob, you don't understand. I can't go."

"You need your faith now. We both need it," he said softly.

Ellen turned away from him and looked out the window where a giant icicle hung like a prism from the eaves. Its sharp cold pierced her heart with the knowledge that God, who could create such beauty, should choose not to create within her womb.

She turned back to Rob. "How many times have we prayed for a child?"

Rob shrugged.

"I'm afraid to count because that's the number of times God has turned us down. Don't you see, Rob?" Ellen sighed. "Why should I go to church when I come home Sunday after Sunday in tears?"

In the end she went after all, feeling guilty at Rob's insistence that God wasn't some sort of Santa Claus you believe in

just when he brings you what you want. She spent most of the service crying silently on Rob's shoulder until they snuck out during the final prayer, leaving the congregation to speculate about the woman who was so obviously under conviction.

Their hopes for a child rose and fell with the temperature charts that marked the months. Rob provided sperm samples on demand, for testing, but all scores came back perfect. Then Ellen's doctor diagnosed a blocked tube. Rob and Ellen were thrilled. With the faith of a child, Ellen entered surgery, a new step toward pregnancy. "The next time I'm in the hospital," she told Rob, "I'll be having our baby."

But the laparoscopy that should have confirmed the diagnosis contradicted it. Ellen had perfect tubes. The doctor delivered the 'good news' as she was coming out of anaesthetic. He admitted the diagnosis was now unexplained.

Almost a year later, on the way home from church, Ellen said softly, "I want a divorce."

Rob slammed on the brakes, pulled to the side of the road and turned off the engine.

"Okay, let's hear it," he said. Ellen cried soundlessly. "It isn't fair to you," she managed to say.

"How about letting me decide that," Rob said. He leaned over and put his arms around her. "I didn't marry you to have children, I married you because I love you and want to spend the rest of my life with you."

"But that future included having kids together. It was what you expected — had the right to expect," she sniffled.

"It was our expectation, not some dream of mine that you were supposed to fulfil. I've never, not once, thought about divorcing you because what we expected didn't happen."

"Maybe we should adopt?"
"No," Rob was firm. "Look, if God wants us to have kids we'll have them."

Or maybe we won't, thought Ellen. But she was silent as they drove home.

Rob was more distant after that. He spent more time at work and even when he was home he kept himself busy with little projects in the basement or the garage. Most of the time they didn't even try to get pregnant anymore. There were fewer disappointments, but there was also no joy. By the fall Ellen wished they could have a funeral and just get it over with. Mourn what they had lost and move forward. When she mentioned it to Rob he looked surprised, but a week later he came in from the garage with a tiny wooden cross.

Rob hammered it into the wet ground under the apple tree in the backyard. For the first time, he cried and Ellen held him. It was their loss. They named it. They grieved it together.

The snow came early that year and Ellen awoke one Sunday morning in early December to find their little cross buried under three feet of snow. They left the shovel in the garage with the car and walked the 10 blocks to church.

Joan Dower Kosmachuk is the executive director of Jewels for Jesus Adoption Agency Inc. She lives in Brampton, Ont.

Feature

Starting the debate on the CRC's mission statement

Bert Witvoet

The reorganization of the Christian Reformed Church which was approved by Synod 1993 resulted in the formation of the Board of Trustees, consisting of 19 people who meet four times a year. This body oversees the work of the ministries and agencies of the church and deals with interim matters of the church (things that come up between synods).

One of the mandates of the Board of Trustees was to develop a denominational ministries and agencies plan. "But you can't have a plan without a mission statement," says Executive Director of Ministries Peter Borgdorff. So the Board decided to seek the input of the churches by holding listening conferences in various locales. In the fall and winter of '93-'94, 29 such conferences were held in preparation for the first draft. Then in the fall and winter of '94 and '95, this first draft was presented at 40 more listening conferences. With all this input the second draft was made and presented to Synod '95.

The 1995 Synod of the Christian Reformed Church looked at the Mission and Vision Statement and referred it to the churches for further study and response.

To facilitate the process of discussion, we have asked a few leading members of the Canadian branch of the Christian Reformed Church to offer their response to this Statement. But first, we want to reprint the text of the Statement.

Mission and Vision Statement

Who We Are

The CRC, rooted firmly in the Reformed tradition, was born of the faith and vision of immigrants more than a century ago. God's sovereignty and grace have brought us into the twenty-first century, focused our vision, and given us a message of hope to proclaim. Today our denomination has grown to embrace a wonderful diversity of race and culture. For the gathering of this part of God's family, we are excited and grateful.

We have been blessed by a rich theological and confessional heritage, a deep belief in the Scripture's authority, and a far-reaching vision of God's kingdom in our world. Standing on this foundation, we hear God calling us to further growth.

Our Mission

Enabled and led by the Spirit, we will bring the transforming power of our Father's kingdom to our world, embodying the love Jesus revealed on the cross and the victory assured by his resurrection.

Our Vision

We believe that God's vision for us and for our world calls us

...to **grow in worship**. God calls us to a greater use of the Spirit's gifts in celebrative, vibrant worship as we enter his presence with awe and wonder, praise and thanksgiving. We pray for a fulfilment of God's vision of the "great multitude" standing before the throne. Challenged to show loving hospitality to all who join us, we welcome a growing diversity of cultures and worship styles. We wait with excitement to see what God will do in our worship.

...to **grow in wisdom and knowledge**. God calls us to deepen our relationship with him, to know and fully embrace his love and wonderful plan of salvation. We are challenged to search God's Word, to let it penetrate our minds and spirits, and to set aside time for prayer and reflection in God's presence. We anticipate the Spirit's work in changing us into Christ's likeness.

...to **grow in caring for each other**. We hear God's call for a deeper life of intercessory prayer for believers of all denominations and a greater use of Christ's generous gifts. Using these gifts, we will offer each other encouragement and healing as well as training and support for ministry. Our children and young people will experience God's powerful love as they participate in this. We anticipate the Spirit's equipping us to heal, teach, and build up Christ's body.

...to **grow in reaching out**. God calls us to demonstrate the openness and genuineness of Jesus' love to those outside his family. We anticipate seeing God's power at work in others' lives through our prayers and outreach — restoring those alienated from God, healing the broken, feeding the hungry. Partners with the Holy Spirit, we look forward to being known by those outside the church primarily as people who love deeply, with the life-changing love of God.

...to **grow as kingdom citizens**. God calls us to work with other believers to shape public policy, care for God's earth, and bring relief to those suffering from disasters or injustice. This work challenges us to greater dependence on the Spirit's work and on Christ's authority. We look forward to seeing God's power unleashed in our world through our prayers and involvement.

Will our neighbors understand us?

Gerald Vandezande

When I read Synod's proposed Mission and Vision Statement, I'm not nearly as much motivated as when I read the CRC's 1986 *Contemporary Testimony*. During personal conversations and public presentations, I frequently rely on the fresh style in which our churches' *Testimony* "Our World Belongs to God" expresses what we confess and are called to be and do.

The Statement does not convincingly convey what visionary faith in Jesus actually means for modern living and how we can be more Spirit-led, leaven, light and salt in all areas of life.

The Statement reads more like a *private* document that might serve certain *internal* organizational purposes rather than a *public* confession that proclaims to the world the abiding challenge of living for Jesus and serving our neighbor in the power of the Resurrection.

As I relate to Christians and other believers, it strikes me that they will show real interest in the concrete meaning of a vital faith concerned with human relations and our daily life.

A visionary statement

The CRC synod's decision to ask the churches to respond to the proposed Mission and Vision Statement is a timely challenge. The churches' local and national ministries that flow out of such a statement will reveal what we mean by confessing and following Jesus in

our daily life at the edge of the 21st century.

Before the CRC adopts the Statement, let's engage in open-hearted dialogue about what it means to be faithful people of God in our contemporary culture. And let's also talk about some practical strategies. Our neighbors are entitled to hear and see a dynamic testimony! Hence my questions.

A visionary statement can help us become a more distinct, living letter from Christ, written with the Spirit of the living God (2 Cor. 3:3); a people who, together with other believers, are called to share the liberating message and ministry of reconciliation (2 Cor. 5:16-21). By the grace of God we can become a healing presence in our hurting world.

Use clear language

I assume that we want our contemporaries to read the Statement and understand who we are and what we are up to. Then we must avoid in-house phrases such as "rooted firmly in the Reformed tradition" and we must articulate our "rich theological and confessional heritage" in clear language.

We could take our cue from the *Heidelberg Catechism*, which conveys our faith in simple words.

Radical redemption

A second assumption I make about a mission and vision statement issued by a Reformed church is that it clearly communicates the radical redemption in Christ to largely

secularized societies that are systematically oppressed by ways of death. This means that we need to spell out what the Gospel means for our worship, work, education and community ministry. Our *Contemporary Testimony* is very helpful in this.

But what liberating ways of life does the Mission and Vision Statement offer to our contemporary culture? What kind of cultural change and renewal does it advocate? Where are the faith-inspired economic, political and social directives? What will be our life-affirming witness?

I would like the Statement to indicate what we mean by "vision" and "transforming power." How should these biblical teachings shape our personal and communal ministries? What do our neighbors and our world really need?

My final questions are: can we incorporate into the Statement something that explains what the Good News of love, reconciliation, peace and justice for all requires us to be(-come) in our divided world? What would Jesus (have us) say and do today and tomorrow?

Clearly, we must do some soul-searching and creative thinking about our communal mission in God's world. Let us do so in faith, hope and prayer! The integrity of our witness and the credibility of our churches' testimony are at issue!

Gerald Vandezande is a member of the Grace C.R.C. in Agincourt, Ont.



Peter Borgdorff makes a point at a Board of Trustees meeting.

Feature

Needed: *Big vision, small steps*

George Vandervelde

There's something strange about this statement. It says a lot of good things, biblically right things. Yet, somehow it misses the mark; it fails to do what Synod 95 hoped it would, namely, provide "a powerful stimulus for communal reflection on who we are and what we perceive to be our task and mission as Reformed Christians in the modern world" (*Acts of Synod 1995*, p.752).

The statement suffers from a serious flaw, which may have been inevitable when the model for mission statements is borrowed from the corporate world. In this mold, such statements begin a brief "mission" statement and then proceed to elaborate it in a "vision" section. The CRC version departs from this model only by prefacing these two sections by two paragraphs under the heading "Who We Are." We'll return to this modification later.

No empowering vision of God

When the corporate model is adopted the centre of gravity lies in our activities. Most corporations understandably extol their ability to provide quality services or products. Following this pattern, the CRC statement begins its key section with "Our Mission," which focuses on what we will do. Biblically, mission is grounded in vision and flows out of vision. Look at Isaiah's calling vision: "I saw the Lord sitting on a throne, high and lofty.... Holy, Holy, Holy.... The whole earth is full of his glory." Then follows the mission: "Here I am, Lord."

Or let's leap to the end of the New Testament. The book of Revelation, with its galleries of "visions," is anchored in the throne vision: "There in heaven stood a throne, with one seated on the throne.... Holy, Holy, Holy.... You are worthy, our Lord and God, to receive glory and honor and power...." Amidst the subsequent swirl of strange images and visions, the steady centre remains the throne.

I'm not suggesting that we attempt to imitate Isaiah or John. But without a third-millennium re-envisioning of God and of his mission in our world, a statement of "our mission" falters.

Consider the opening mission statement. "Enabled and led by the Spirit, we will bring the

transforming power of our Father's Kingdom to our world...." Here the declaration of what we will do with the kingdom's transforming power eclipses a sense of the overwhelming presence of God, his greatness and majesty, and his sovereign renewing activity. When the statement speaks of God it refers primarily to his activity, and then usually does so in subclauses that qualify our activity: "Enabled by the Spirit" and "Embodying" Christ's victory, we bring transforming power to our world; "We anticipate seeing God's power at work in others' lives through our prayers and outreach"; we expect to see "God's power unleashed in our world through our prayers and involvement."

There is nothing wrong with these statements as such. Trouble is, they lack the thrust of an empowering vision of God. When the awesomeness of God and the wonder of his renewing activity in Christ through the Spirit is not confessed and adored as the centering New Reality, our "transforming activity" limps along. It is robbed of the joy of "watching" God at work — and only then falling "in step."

Constricted vision in heaven and on earth

It is striking that the constricted vision of God leads to a constricted vision of "us." The introductory "identity" statement reflects, so to speak, an identity crisis. The "we" that is here identified is "our denomination." That seems obviously and inevitably. After all, it is this "denomination" that is busy with a vision statement. Yet, while it locates "us" accurately on the micro grid ("Reformed tradition," "immigrants" of a century ago), it does not place us on the macro-grid. It fails to locate us within the grand sweep of the pilgrim "people of God" that is on the move through history.

The excitement that is expressed later about "the gathering of this part of God's family" would have been immeasurably heightened if this excitement were rooted first and foremost in the big Family. This is what gives us our primary and true identity. Our "denominational" identity excites appropriate passion only in the measure that it is subservient to the big family identity. In fact, to reverse this "order" is to place "denomina-

tional" identity in the way of our true identity.

Christ did not found denominations; we did. He died for the Church. The CRC vision statement lacks a holy passion — Christ's passion — for this Church. How else can one explain the glaring absence of the vision and passion for the manifestation of the one church. The closest the vision statement comes is a prayer for the fulfillment of God's vision for end-time unity and a call for co-operation with "other believers" in justice issues.

Blurry vision

The statement claims that we enter the 21st century with a "focused" vision. But the focus is not evident. The absence of a contemporary re-statement of the big vision of God's presence is coupled with the absence of end-of-the-century specificity. In a vision statement in and for our time, is there to be no address to the loneliness, destitution, anger, and even nihilism that comes to raucous expres-

sion in pop music? What about the frightening consolidation of power in entertainment industry, news media, and consumer culture? What about the cry for small government and the trust in big business? What about the gaping chasm between a rich minority (including most of "us") and the impoverished classes and peoples and nations? What about the easy talk about the "undeserving" poor? What about the alarming suicide rate among young people? What about the moral and spiritual rootlessness of "this generation"?

Though it is fair to expect from a "denominational statement" a contemporary sketch of the grand vision, it may be unfair to expect prophetic specificity. Perhaps congregations on their knees and in the trenches will supply the needed Kingdom bite. In fact, the worst a congregation can do is simply to adopt this vision statement. That will accomplish nothing. Only to the extent that this statement is indeed an impulse

to critical reflection can it help make a transforming impact on the minuscule part of Christ's church that "we" are.

To be fruitful, such critical reflection involves a constant shuttle operation: from a vision of the Lord present in the turning century to the wrenching pain of our world adrift in a void and wracked in pain. And back again.

Perhaps the time is not ripe for biblical vision. Perhaps "we" have been too consumed by bitter infighting over matters such as women in office, too self-sufficiently complacent as "denomination," and too seduced by our culture to be in the place where God can get through with his vision. Perhaps conversion — communal and personal — needs to precede vision. Perhaps. But in any case, we can avoid the issues of "vision" only at the peril of perishing.

George Vandervelde is senior member in theology at the Institute for Christian Studies (ICS), Toronto.

A mission statement without fire

Bill Tuininga

When I first read the proposed mission and vision statement for the CRC in North America I said, "I like it." And I do. It sounds good and reads well. But I must admit, that's about it. I just "like" it. I'm not crazy about it. No inclination to jump out of my chair and shout, "Yes! Now we have a vision, a dream worth pursuing!"

But then, how could I not like it? It says all the right things. This is a "motherhood" statement. It looks like something a committee produced — and it is. They were looking for consensus.

No dreams

It accurately states who we are, what we do, and, in a very general way, what might happen in the future. It does not say clearly where we are headed or what we hope to accomplish in the next 10 years.

What I read is a mission statement, not a vision statement. It contains no dreams or visions. It nicely tells us what we're about.

So this statement may warm the hearts of a few already committed CRC members, but it won't stimulate the future-

minded or draw in the fringe, or create positive heat for those concerned about where the CRC is going. In fact, partly due to a general confusion over mission and vision statements, I suspect that many people won't read past the first paragraph.

Combatting individualism

Yet my hat is off to the attempt to make such a statement. I believe it is difficult (if not impossible) for a denomination to write a vision statement. In this age of individualism, in which people do their own thing and local congregations seek more and more autonomy, a denominational vision statement won't be an easy sell.

It will take a miraculous moving of the Holy Spirit to ignite a fire in our collective belly. What could one say as a denomination that would cause people in the pew to "buy into" it? It isn't enough to say that God's vision for us is to grow. There's nothing unique in that statement. Apart from the preamble, any denomination could make this statement.

Here are a few suggestions. First, it's much too wordy. Shorten it. Second, re-draft it so

it has some punch. A vision statement should inspire us to action by pointing us to a preferable future. It points to the mountain we need to climb and stirs up the heroic within us to join the team in reaching for the top. A good vision statement challenges the status quo and refuses to accept things the way they are.

Third, add specific goals. What is our goal in missions? Is there a need to bring the gospel to five new countries by the year 2006? What's our goal for World Relief? On another level, do we express our desire to remain a bi-national church? And where is the challenge to the local congregation — the goal that may create a Spirit-ed spark in the average pew-sitter?

I still wrestle with whether the CRC is able to write a vision statement that will "stick." For such a statement to succeed depends on vision-minded leaders who are equipped to communicate the challenge and continually hold us accountable in a kind and firm manner. In the end, people rally 'round people, not principles.

Bill Tuininga is pastor of the Christian Reformed Church in New Westminster, B.C.

Feature

Church plant in Chilliwack started with care groups



Heartland Fellowship gathers for an early morning Easter service at Hill Haven retreat centre.

Jane Ouwehand

CHILLIWACK, B.C. — Heartland Fellowship began in 1993 when a couple moving from Surrey to Chilliwack wanted to find a church like the Hope Community Christian Reformed Church from which they had come. Although there was no "church plant" happening at the time, Christian Reformed Home Missions had been looking at the area and asked the couple to find out if there were others in Chilliwack who were interested. There were.

Ken Byl was a lay staff member at Hope Community Church in Surrey when Home Missions first approached him to help start a church in Chilliwack. He had been impressed with how God worked through small groups to change the lives of his people, both in the New Testament church and in many present-day churches. Byl discussed with Home Missions his vision of beginning with household groups. He began spending one day a week in Chilliwack, training leaders for "care groups" and encouraging them to reach out to friends and neighbors.

Learning new skills

Paul and Michelle Koopmans hosted some of the training sessions. According to Michelle, Byl presented some options and those who were present chose what to study. First of all they studied how to listen effectively

without interrupting with their own stories or trying to "fix" the others' problems. They studied a course about prayer. They learned about grief management: this was important to those whose parents were putting pressure on them not to leave First Christian Reformed Church of Chilliwack. They took a "networking" course similar to "Discover Your Gifts" so that they would be able to use their strengths in areas of interest.

Care groups decide among themselves how to spend their time: prayer, Bible study, helping neighbors, sports, etc.

Michelle and Paul have been involved with a person in an abusive situation, a neighbor dying of cancer, bringing a woman in a wheelchair to Sonfest, planning an early morning Easter service for the church, ball hockey, a Harvest party on Halloween night, and other activities.

Outreach across the fence

Says Michelle: "When we were approached by Paul's cousin, James Vugteveen, we naively said, Yes, we would like to be involved." She finds it is a big investment of time and

emotion. "I'd probably do it again," says Koopmans.

When her daughter drew a picture of her for Mother's Day, she told her preschool teacher, "My mom talks to the neighbors a lot." With the death of their neighbor, Michelle learned that outreach is important. "Any chance we don't take is a missed chance," she says.

Last summer Byl began working in Chilliwack full-time, and he and his wife Wendy and two daughters moved to Chilliwack. In February 1995 the first worship service was held at the Vedder Junior High School, with representatives from First CRC, and Rev. Martin Contant from Home Missions participating.

Services are held every other week. A praise band leads the music, dress is casual and sermons come with an outline to help people remember what they have heard. On the weeks in between, they have a time for "Interact," a discussion and personal application of last week's

sermon.

"I've gotten to know the Scriptures on a more personal level," says Michelle — "how the Bible relates to me."

On March 26, 1995, Byl was ordained as an evangelist in Classis B.C. Southeast of the Christian Reformed Church.

Heartland Fellowship has been growing. It has grown to 33 "addresses" from 11 in 1993. On an average Sunday 80 people attend. Six more people plan to make profession of faith this fall.

Byl is part of a monthly support group with colleagues from four other "church plants" already established in Classis B.C. Southeast: two in Surrey, one in Langley, and one church in Kamloops which has been very small but which is working towards new growth. Two more are currently in the planning stage for Mission and Kelowna.

There are more church plants in this classis than all but one other classis in the denomination.



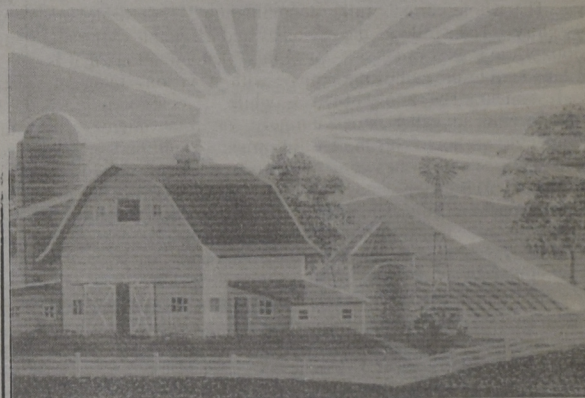
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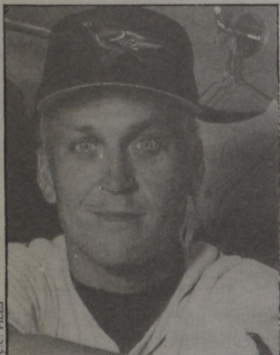
A need to belong

Sharon Greenwood had not been very involved with any church for about 15 years, but last month she made profession of faith and had her son Joshua, 6, and daughter Nikkita, 5, baptized at Heartland Fellowship. Three years ago, when she first moved to Chilliwack, Greenwood became friends with Barb. Barb invited her to a small Bible study group where they studied *You and Your Child*, and various other books "pertinent to Christian living." Even though Greenwood is the only single person there, her interest has grown over the last year and a half.

When Heartland began holding worship services last February, Greenwood started coming. In other churches she has attended, Greenwood says, "I didn't feel I belonged." But here she has a friend in Barb. Her family could not attend her profession of faith because they live in the Yukon. "I didn't have my family around," Greenwood continues, "but Barb taught me a new kind of family. We can be a part of God's family."

J.O.

Ripken's feat illustrates a fading ethic



Cal Ripken

Deep beyond the outfield wall at venerable Yankee Stadium in the Bronx, New York, rests a row of monuments erected to memorialize Yankee greats. Carved into one of them, an inscription reads, "...Whose record of 2130 consecutive games played should never be broken." Of course, this ironic statement is found on the bust of Lou Gehrig, one of the most productive hitters in baseball history, and now the former

holder of the consecutive games record.

But how could the craftspeople of that sentiment all those years ago have known that on May 30, 1982, a rookie third baseman would start a game for the Baltimore Orioles... and keep right on playing, never missing a game, for at least 14 straight seasons?

On Sept. 6, 1995, Cal Ripken, Jr., by now a perennial all-star shortstop, still with the Orioles, broke one of the records most people thought would never be even approached. For decades, the magical number of 2130 stood as the ultimate symbol of character, intestinal fortitude, courage, desire, and flat-out toughness, as represented by Gehrig.

But once game 2131 was in the books, it was Ripken who took his rightful place in sport immortality, as the sell-out crowd and a national television audience applauded him. The Camden Yards crowd, some of

whom paid \$5,000 for a ticket (for special seats whose proceeds will be used to fight Lou Gehrig's disease) dedicated a 22-minute standing ovation in Ripken's honor.

Many fans held signs that read simply, "Thanks, Cal." The thanks had not only to do with Ripken's immeasurable contribution to baseball in Baltimore. More importantly, they, and fans everywhere, were grateful to Ripken for giving the entire sport a definable moment to bask in, possibly erasing some of the ugliness found in baseball during the recent past.

No small matter

Let's more closely analyze and put into perspective the awesome heights Ripken has attained, presumably by doing no more than showing up for work every day, playing a game many of us would for free.

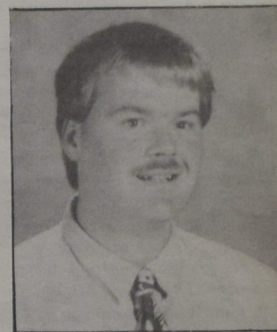
While Ripken's streak is currently running near 2140 (he didn't take a break after Sept. 6) the professional football record

for most consecutive games played is a mere 282; for basketball 1041; and hockey, 964. Ripken has played alongside 30 different second basemen, and arguably plays the toughest position on the field. Within the "streak," he once played in 8,243 straight innings! Only seven shortstops in history have more total games played. The second longest current consecutive games streak is only 233 (only 1838 to go!), held by Frank Thomas. A huge number of current players haven't even played one complete season yet, not to mention 14 straight. Over 3,000 players have been on the disabled list during Cal's streak. Impressed yet?

Discussion of this incredible feat was even found on CNN's political roundtable shows and PBS's "The MacLaughlin Group." ESPN broadcasted the game in which the record was broken. (Unbelievably, TSN showed only brief moments of the game, making it difficult to catch the atmosphere of the occasion.) ESPN also conducted a survey which showed that 44 per cent of fans were at least somewhat inspired in their own jobs by Ripken's work ethic. How many CC readers can say they've never missed a day of work in over 14 years? Ripken's streak has lasted for more than half of my lifetime.

A modest, responsible man

When we hear how some other players have been injured in the past, the streak takes on an even greater mystique. Players have been forced to miss games due to: smashing a finger in a car door; frostbite; straining a muscle while vomiting; a rare virus; tattoo infection; getting chili juice in an eye; food poisoning; playful clubhouse wrestling; a cut hand while car washing and cleaning a dishwasher; and one player even dislocated a shoulder



while trying to tear a phone book in half!

Ripken has been able to avoid these bizarre injuries, as well as the day to day maladies which can affect us all: flu, colds, sprains, and painful toothaches. He didn't even have to take a day off for the birth of his two children, as they were both born on off-days for the Orioles. And in his job, he's forced to contend with 90 mph fastballs, collisions at home plate, runners sliding in with spiked cleats, and the possibility of muscle pulls due to the game's physical requirements.

Most fans were satisfied that it was someone like Ripken who broke this incredible record. He shares many of the characteristics of Gehrig, on and off the field. Compare Ripken's grace and shyness when talking about the record with a Rickey Henderson when he broke Lou Brock's all time stolen base mark a few years ago. "Now I'm the greatest," crowed Henderson, with Brock standing right there! Ripken, on the other hand, almost seemed embarrassed that he was surpassing a legend like Gehrig. He enjoys the hype to a point, but would rather just run out to his position and play the game he loves.

There may be other records more unbreakable than the consecutive games streak, such as Cy Young's 511 career wins, Joe DiMaggio's 56-game hitting streak, Henry Aaron's 755 lifetime home runs, or Ted Williams' .406 batting average in 1941. But watching Ripken play for all these years, I'm reminded of the old line, "If you love your job, you'll never work a day in your life." Way to go, Cal. Thanks. Baseball needed that.

Rob Janssens teaches at Trinity Christian School, Burlington, Ont.

FROM COAST TO COAST

ENGLISH RADIO:

BRITISH COLUMBIA

DUNCAN-CKAY.....	10am	1500
Burns Lake-CFLD.....	9:15am	1400
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Osoyoos-CJOR.....	8:00 am	1490
Penticton-CKOR.....	8:00 am	800
Port Alberni-CJAV.....	7:00 pm	1240
Prince George-CIRX.....	7:00am	94.3
Princeton-CHOR.....	8:00 am	1400
Smithers-CFBV.....	9:15am	1230
Summerland-CHOR.....	8:00 am	1450
Vancouver-CJVB.....	7:00 am	1470
Vancouver-ITM.....	7:00 am	103.3
Vernon-CJIB.....	9:30pm	940

ALBERTA

Brooks-CKBR.....	8:00am	1340
Edson-CJYR.....	10:00am	970
Ft. McMurray-CJOK.....	8:30 am	1230
High River-CHRB.....	6:30am	1280
St. Albert-CHMG.....	8:00 am	1200

SASKATCHEWAN

Estevan-CJSB.....	8:00am	1280
Weyburn-CFSL.....	8:00am	1190

MANITOBA

Altona-CFAM.....	9:30am	950
Steinbach-CHSM.....	9:30am	1250
Winnipeg-CKJS.....	9:15am	810

ONTARIO

Atikokan-CFAK.....	9:30am	1240
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Burlington-CING (fm) ...	7:30am	107.9
Chatham-CFCO.....	6:00 am	630
Fort Frances-CFOB.....	9:30 am	640
Guelph-CJOY.....	10:00pm	1460
Hamilton-CHAM.....	7:30am	820
Kapuskasing-CKAP.....	9:00am	580
Kingston-WLKC.....	7:30 a.m.	100.7
Newmarket-CKDX.....	9:00 am	1480
Oshawa-CKAR.....	8:00am	1350
Owen Sound-CFOS.....	10:30am	560
Pembroke-CHVR.....	10:00am	1350
St. Catharines-CKTB.....	7:30pm	610
Sarnia-CHOK.....	7:30am	1070
Stratford-CJCS.....	8:45am	1240
Windsor-CKLW.....	8:30am	580
Wingham-CKNX.....	10:30am	920
Woodstock-CKDK (fm) ...	8:00am	102.3

NEW BRUNSWICK

Newcastle-CFAN.....	9:00am	790
Saint John-CHSJ.....	9:30am	700

PRINCE EDWARD ISLAND

Charlottetown-CFCY.....	7:00am	630
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QUEBEC

Montreal-CFQR (fm).....	7:30am	92.5
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NOVA SCOTIA

Digby-CKDY.....	6:00am	1420
Kentville-CKEN.....	8:30am	1490
Middleton-CKAD.....	8:30am	1350
New Glasgow-CKEC.....	7:30am	1320
Sydney-CJCB.....	8:00am	1270
Weymouth-CKDY.....	8:30am	103.1
Windsor-CFAB.....	8:30am	1450

FRENCH RADIO:

Perspectives Réformées

ONTARIO

Cornwall-CFHX.....	9:30am	1170
Timmins-CRCL.....	9:30am	620

QUEBEC

Montreal-CHRS.....	8:00am	1090
Valleyfield-CFLV.....	8:45am	1370

TELEVISION:

Faith 20-TV

(Monday to Friday)

Ontario 5:30am
on the Global TV Network
Check your local listings for cable outlets airing Faith 20.

Vision-TV

(every Saturday)

British Columbia.....	4:00 & 7:00pm
Alberta.....	5:00 & 8:00pm
Sask. & Manitoba.....	6:00 & 9:00pm
Ontario & Quebec.....	7:00 & 10:00pm
Nfld., N.B., N.S. & P.E.I.	8:00 & 11:00pm



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For our
Calendar of
Events,
please turn
to page 19

Ideas for your answering machine

Telephone answering machines have become common pieces of equipment. You are gone for a good part of the day and you want to leave a message for callers. These messages can be pretty monotonous. But an article in *Mennonite Reporter* of August 21 gives some fresh and humorous ideas for answering machines. They were intended for Mennonites but they can be enjoyed by all. Here are some examples:

"The message of a conscientious and gentle person:

Hello. Forgive me that I am not currently available. It's not that I am eating and can't be bothered to get up, or that I am simply tired of answering the phone, but I am genuinely and sincerely absent. If you leave a message, I covenant with you to return your call as soon as possible. My inability to answer at this time does not reflect on your worth as a person.

"The message of the one who majored in philosophy:

Hi. I'm not here now. Well, I'm here now, while I'm recording this message, but not later, when you are calling, which is now to you but later to me. So, actually, I guess I won't be here later, but I am here now. So leave a message now, and I'll get back to you later.

"The message of an Amish community:

Hello, you've reached the telephone box at the corner of the 10th concession and the 25 side road. No one's passing by right now, but you can leave a message for the Sam Millers, the Jake Lichtys, the Henry Grabers, the Simeon Benders, or the Jacob Stutzmans. But don't leave one for the Aaron Shrocks, because they still don't

use the telephone.

"The message of the church that has been well-disciplined by the New Economic Realities:

Hello. You've reached Common Sense Mennonite Church in North Bay. Due to cutbacks (which are really the fault of the excesses of the previous church administration), no one is here to answer your call. If you would like to schedule an appointment with a pastor, press 1. If you'd like to file a prayer request, press 2. If you'd like to register a complaint about a previous sermon or Sunday school lesson, press 3. If you'd like to divulge a piece of information about a neighbor, relative or other church member, press 4. If you'd like Frieda Good's recipe for sardine pie, press 5.

If you wish to just talk with another person, come to our Sunday morning services, which are being held in several locations around town, due to our cost-cutting attempt at decentralization. For the location closest to you, press 6. If you have a rotary phone, we can't help you. Sorry. Try the Baptists. Thank you for contacting us. By the way, this call will cost you \$2.99 per minute. Have a nice day."

A battle lost

New hymnbooks are the order of the day. Mennonites and Roman Catholics have just produced their new book of praise, and the Presbyterian, Anglican and United Churches are all in the process of producing new hymnals. *ChristianWeek* (Aug. 1) mentions three reasons. There is in our days and "explosion of new hymns"; there is a need to update language; and there are also many more contributions from the church worldwide. New, unknown hymns are accepted; some of the old hymns are left out. One hymn that lost the battle in the new United Church hymnal is: "Onward Christian Soldiers." The Observer of August '95 tells us:

"Despite countless salvos from critics and careful consideration at the committee's final meeting in late June, 'Onward Christian Soldiers' will not appear in the new hymn book. One of several hymns being reconsidered, it just couldn't make the grade.

"The committee knew the decision could affect sales, but

based its final rejection of the hymn on several reasons, says the hymnbook's managing editor, John Ambrose.

"For one thing, the church is not using it," he says, based on the results of a 1989 survey. Also, he adds, General Council asked the committee to consider carefully questions of inclusive language, militarism and trium-

Church press

Jacob Kuntz

Faith in Ottawa

Christian Week recently (July 16) published an article on two members of Parliament who share their faith with friends and public servants: Deborah Grey and David Kilgour. Ms. Grey testified that "It is not politics that is our life; Jesus Christ is our life." And David Kilgour said that his faith was ignited by that of other Christians.

A month later we found an article in The Catholic Register (Aug. 12/19) on Mr. Gilbert Parent, Speaker of the House of Commons, under the heading: "Veteran Catholic MP's faith shines through in Commons." From that article we quote:

"Although he was once called 'the invisible man' in the House of Commons, Gilbert Parent's strong Catholic faith has been anything but invisible since he became House Speaker.

"It is a quiet, unpretentious faith that reveals itself not only in what Parent, a self-confessed 'broken sinner,' says, but also in the way he says it and in the way he conducts himself.

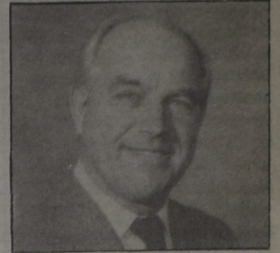
"He can sometimes be seen, wearing the black suit of office, strolling alone outside the Centre Block during a break in a sitting, perhaps listening to his 'inner voice.'

"If Parent, through his calm demeanor, appears to be a man at peace with himself and his God, it has not come without considerable anguish — his own near-fatal injuries following a car accident in his teens and the accidental death of his only son at the age of 12. 'He was killed after I had climbed to

what I thought were the heights of happiness,' Parent says. 'I buried my son Patrick, one month to the day' after being elected to the House of Commons on July 8, 1974, he says.

"Parent's style in bringing order to the House is to stand patiently with his arms open and wait for silence. He speaks quietly, with no anger or anxiety in his voice. And, to the

quotes



dismay of some, he rarely makes a major decision on the spot, preferring to deliberate and return with a ruling.

"As the MP for his riding, Parent has taken a stand against abortion and was a member of what was called the Liberal's 'God Squad' in the Commons. Some MPs also dubbed him 'the invisible man' for not having spoken often in the Commons as MP.

"Today, however, 'Gib' Parent is one of the most visible people on Parliament Hill."

Ageism

Roy Bonisteel, the well-known writer and broadcaster, wrote in The United Church Observer of August '95 about an "anti-senior backlash" which he detects everywhere. People are living longer; the percentage of seniors is growing fast.

"Even greater than the financial concern is the increasing negative attitude I seem to sense toward the old. It's called 'ageism.' We tend to discard the elderly wherever we can. Compulsory retirement and age discrimination in employment, disregard for the political and consumer interests of aged voters are manifestations of ageism.

"The mass media have played a role in our attitudes toward the aged. Most of our advertising is youth-oriented. Inter-generational relations are often portrayed as tenuous and hostile. Some sociologists feel that a de-emphasis of tradition and religion worsens the condition. Whatever the reason, stereotypes and common misconceptions about the aged are held as truth in our society.

"An age bias has even been shown by members of various 'helping' professions such as counsellors, psychologists and social workers. Most prefer to

work with the young. Even medical students, nurses and doctors consider geriatrics to be one of the least desirable areas of specialization, again reflecting negative attitudes toward working with the aged.

"With growing public concern regarding economic issues, with the job scare now gripping our country, with a smaller-sized working generation of young people resenting their hard-earned dollars going into old pockets, ageism will flourish and grow.

"I hope the 'grey power' groups and the government can find a way to work out a solution soon. There is enough hostility in the world now without us starting to hate our elders."

Jacob Kuntz is a retired Christian Reformed pastor who works part-time as chaplain in Holland Christian Homes, Brampton, Ont.

Classifieds

Classified Rates	Thank You	Births	Anniversaries	Obituaries
(Revised February 1, 1995) Births \$25.00 Marriages & Engagements \$40.00 Anniversaries \$45.00 2-column anniversaries \$90.00 Obituaries \$45.00 Notes of thanks \$35.00 Birthdays \$40.00 All other one-column classified advertisements: \$15.00 per column inch. NOTE: Minimum fee is \$15.00. Letter under file number \$35.00 extra. Photos: \$25.00 additional charge. Note: All rates shown above are GST inclusive ATTENTION! a) <i>Christian Courier</i> reserves the right to print classifieds using our usual format. b) A sheet with information about an obituary sent by funeral homes is not acceptable since it leads to errors and confusion. c) Photographs sent by fax are not acceptable. If you wish a photo included, send us the original. d) <i>Christian Courier</i> will not be responsible for any errors due to handwritten or phoned-in advertisements. e) The rate shown above for classifieds covers any length up to five column inches. <i>Christian Courier</i> reserves the right to charge for additional column inches at the rate of \$15.00 per column inch (GST incl.). NEWLYWEDS & NEW PARENTS We offer a one-year subscription for only \$25.00 (GST incl.) to the couples whose wedding is announced in the <i>Christian Courier</i> and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$25.00 and the couple's correct address. Christian Courier 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (905) 682-8311 Fax: (905) 682-8313	ZANTINGH-OUWEHAND: Thank you for the flowers, cards phone calls and words of encouragement on the occasion of the death of my husband, Mr. Henry Zantingh. Your kindness is much appreciated. Mrs. Margaret Zantingh-Ouwehand.	SLAPPENDEL (nee EVERS): God has blessed us once again with the birth of another beautiful and healthy daughter, VERONICA JAMIE on Aug. 13, 1995. We, Jim and Bernice, thank God for His many blessings. Veronica is deeply loved by her sisters Andria, Kelly and Colleen. She is the 10th grandchild to Bas and Trudy Slappendel of Fenwick, Ont., and the 13th grandchild to Bernard and Ann Evers of Wellandport, Ont.	1955 October 7 1995 "But seek first his kingdom and his righteousness, and all these things will be given to you as well" (Matt. 6:33). With great joy and thankfulness to God we like to announce the 40th wedding anniversary of our parents and grandparents KEES and DOROTHY VANDERLEEK (nee UITTERDIJK) We thank the Lord for his love and guidance in their lives and pray that he will continue to bless their future together. With love and congratulations: Wilma & Ed McLaughlin — Edmonton, Alta. Casey, Albert Gordon & Annie VanderLeek — London, Ont. Dianne, Samantha, Nicole, Brandon Henry VanderLeek — St. Catharines, Ont. Carolin & Michael Gilbert — Thorold, Ont. Home address: 68 Dunkeld Avenue, St. Catharines, ON L2M 4A7	Roodeschool Thunder Bay April 24, 1926 - Aug. 19, 1995 On Saturday, Aug. 19, 1995, the Lord took unto himself our beloved sister and sister-in-law JANE (JANTJE) WAGENAAR (VAN DIJKE) Beloved wife of the late Rudolf Wagenaar (1974). "Never will I leave you; never will I forsake you" (Hebrews 13:5). We are thankful for the way she shared her faith and trust in the Lord with all of us. Elsie & Richard Sloat — Everett, Wash. Bill & Gert van Dijken — South Holland, Ill. Gerrit (deceased) & Joyce van Dijken — Neerlandia, Alta. Henkie & Onne van der Zee — Roodeschool, the Neth. Pieter & Nellie van Dijken — Thunder Bay, Ont. Henk & Rie van Dijken — Bedum, the Neth. Jaap & Ida van Dijken — Roodeschool, the Neth. Funeral services were held on Aug. 24, 1995, in the First Chr. Ref. Church, Thunder Bay, Ont., Rev. William Kooienga officiated. Correspondence address: Pieter and Nellie van Dijken, R.R. #5, Thunder Bay, ON P7C 5M9
	Marriages WATSON/ZANTINGH: Believing that in His loving care, the Lord has brought them together, Rick and Willy Zantingh are pleased to announce the forthcoming marriage of ANDREW ZANTINGH and KELLY ANNE WATSON the Lord willing, on Saturday, Oct. 7, 1995, at 11 a.m., in the Maranatha Baptist Church of Paris, Ont. Future address: 215 Alder St., Apt. 2, Dunnville, ON N1A 2C9	Anniversaries 1970 October 10 1995 "Unless the Lord builds the house, its builders labour in vain. Unless the Lord watches over the city the watchmen stand guard in vain" (Ps. 127:1). We would like to announce the 25th wedding anniversary of our parents BART and WILMA ELMERS (nee BOSGRA) Congratulations Mom and Dad. John & Renee Teitsma — Grimsby, Ont. Leanne, Wendy Brian & Bertha Burke — Fenwick, Ont. Brad, Dan, Victoria John Vanden Berg — High River, Alta. Marina Clark — Calgary, Alta. Darrin, Ryan Jerry & Evelyn Canham — Niagara Falls, Ont. Jerry Jr., Trisha, Michelle, Bob Wade & Ruth Cook — Wellandport, Ont. Kelsey Albert & Kathy Elmers — Fenwick, Ont. Jamie, Brett, Jasmin, Dawn, Crystal You are welcome to join us at an open house, Oct. 14, 1995, from 2-4 p.m., at the Wellandport Chr. School. Home address: 3902 Canborough Rd., R.R. #1, Fenwick, ON L0S 1C0	Obituaries Den Haag Courtenay the Neth. B.C. May 4, 1931 - Sept. 14, 1995 JOHN CORNELIS VAN DUUVENVOORDE was released from earthly suffering, after years of struggle and pain, at the age of 64 years. May the God of mercy be with the children. Jeanny — Victoria, B.C. Jerry & Melody — Courtenay, B.C. Zachery, and the soon to be born, much longed for, second grandchild Jack — Kamloops, B.C. May the God of Peace comfort the extended families: Van Duyvenvoordes in Ontario and the Netherlands Vander Zwaags in Ontario Molenaars in B.C. Veenstras in Ontario Correspondence address: Nel Molenaar, 9093 Wright Street, Langley, BC V3A 8G6	Safe in the arms of Jesus. After a lengthy illness the Lord called home our dear brother, brother-in-law and uncle, ANDREW WASSENAAR at the age of 61. Henry & Margaret Eshuis — Fenwick Siek & Tina Wassenaar — Stouffville Gerry & Ruth Schinkel — Essex Lawrence & Linda Moraal — Leamington nieces and nephews. Sometimes it seems as though life doesn't make sense, circumstances cause us to wonder about God's love for us. It's like looking at the back side of a tapestry; although the front is beautifully designed, the back lacks order, purpose, and beauty. But from God's perspective everything is perfectly woven together. God takes the challenges and disappointments in life and turns them into something good. He has not changed. He is in control. His promises are true, and His designs for our lives are loving.
	Births BAKELAAR: "This is the Lord's doing, and it is marvelous in our eyes" (Ps. 118:23). Our family has been blessed with another gift from the Lord, a baby girl JENNA REBECCA born on Aug. 4, 1995. Proud parents are John and Wilma. Excited siblings are Lawrence, Sara and Bethany. Jenna is the ninth grandchild for Jim and Alice Kooistra of Williamsburg, Ont., and the 14th grandchild for Neil and Alice Bakelaar of Listowel, Ont. Address: 68 Barbara Street, Trenton, ON K8V 1Z5	Personal Born-again Christian , professional businessman, long term member of CRC family, never married, non-smoker, with biblical family values (attractive brown skin, Canadian), seeking female friend with similar beliefs and values to spend quality time with (some Dutch knowledge is preferred as I'm planning to travel to Holland) under age 30. Please write to: Tony, 7030 Copenhagen Rd., Unit #57, Mississauga, ON L5N 2P3; Tel. (905) 812-1238. I send replies to all. If you haven't received one, please call me collect.	Personal ONE TO ANOTHER Christian companion magazine. Hundreds of readers Canada-wide. Single issue \$5. Write to: #302, 1502-2nd Ave. S. Lethbridge, AB T1J 4A2	For Sale For Sale: mobile home with Florida room built on in good shape. Close to church, bank and stores. For information please call (941) 794-1349.

Christian Courier

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in thanks to God for our
50 years of Reformed Christian journalism

Saturday, Oct. 7, 1995, 8 p.m.

Crossroads Christian Communications Centre atrium
QEW at 403, Burlington, Ont.

We promise you good fellowship, good food, good music, and a short, interesting program. We need to know if you plan to accept our invitation. Please RSVP by no later than Friday, September 29: (905) 682-8311; or write us at 4-261 Martindale Rd., St. Catharines, ON L2W 1A1.

Classifieds

Job Opportunities

Job Opportunities

For Sale

For Sale

Teachers

PROVOST

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- *Philosophy of Education,
- *Worldview Studies

Women candidates are particularly encouraged to apply. Applicants should subscribe to the Christian basis of the Institute and have an interest in foundational issues in their field. An appropriate doctorate is required. Responsibilities include supervision and committee duties, participating in interdisciplinary faculty research projects, and engaging in an individual program of academic research and publishing.

Current starting salary is approximately **\$40,000 + benefits**.

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Events

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- How to balance the needs of family
- How to deal with practical dimensions
- How to fulfill your sense of call

Saturday October 21, 1995
8:00 a.m. - 4:00 p.m.

Ancaster Christian Reformed Church,
Ancaster, Ontario (905) 648-2323

(Sponsored by Calvin Theological Seminary and Ancaster Christian Reformed Church)

Dedication

John Knox Chr. School of Oakville, Ont., invites all alumni, past-parents, members and friends to the dedication of their new school facilities at 2232 Sheridan Garden Drive in Oakville. This exciting event will be held on

Sunday, October 1, 1995, at 2 p.m.

Please join us as we give thanks to God for our new school. "Sing to the Lord a new song, for He has done marvelous things."

HOLLAND MARSH: We need a teacher for **Grade 1**, starting December 1995. Interested? Do you love the Lord? Children? Please apply to:

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or fax: (905) 775-2395

JARVIS, Ont.: Jarvis Distr. Chr. School invites applications from qualified teachers for a maternity leave position for **Grade 3** effective Jan. 3 through June 28, 1996. JDCS has 10 classrooms, a full-time resource program, a staff of 13 and 236 students.

All letters of application, resumes, inquiries, etc., should be sent prior to **October 7, 1995**, to:

Garry Glasbergen, Principal
Jarvis Distr. Chr. School
P.O. Box 520
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School (519) 587-4444
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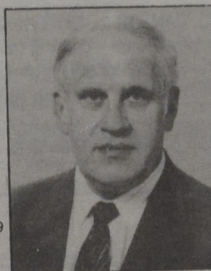


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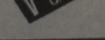
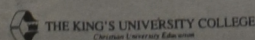
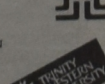
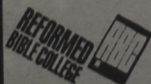
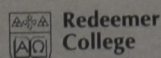
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OCT. 2 P.M. Quinte Christian High School (Belleville)
- TUES.** A.M. Quinte Christian High School (Belleville)
OCT. 3 P.M. Durham Christian High School (Bomanville)
- WED.** A.M. Toronto District Christian High (Woodbridge)
OCT. 4 P.M. Woodland Christian High School (Breslau)
- THURS.** A.M. Smithville District Christian High (Smithville)
OCT. 5 P.M. Beacon Christian High School (St. Catharines)
- FRI.** A.M. Hamilton District Christian High (Hamilton)
OCT. 6 P.M. London District Christian High (London)

*Monday night at QCHS will run from 7:30pm-9:30pm. All students and parents are welcome.

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Saturday, Oct. 14, 1995, 8 p.m., at Chalmers United Church. With the "Mattaniah Male Choir," directed by Herman Den Hollander. Tickets at the door. Info.: (519) 468-2031.

Hamilton — Ontario

Saturday, Oct. 21, 1995, 7:45 p.m., at Melrose United Church. With the "Hosanna Choir," and the "Mattaniah Male Choir," directed by Herman Den Hollander. Tickets at the door. Info.: (905) 648-3170/6585.

St. Catharines — Ontario

Tuesday, Oct. 24, 1995, 8 p.m., Cathedral of St. Catharine. Works by Bach, Frank, Widor, also improvisations. Tickets at the door. Info.: (905) 684-3964.

Burlington — Ontario

Friday, Oct. 27, 1995, 8 p.m., Rehoboth Can. Ref. Church. With the choirs "Soli Deo Gloria" and "Sursum Corda." Also improvisations and audience singing. Info.: (905) 689-8600.

Grand Rapids — Michigan

Friday, Nov. 10, 1995, 8 p.m., Park Congregational Church (downtown). With the "Mattaniah Male Choir." Tickets at the door. Info.: (905) 684-1338.



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Events/Classifieds

Events

Events

Miscellaneous

Church News

Christian Reformed Church

Address change:

— John and Grace Pasma, 8007
156th St., Edmonton, AB T5R 1X9.

Calls received:

— to Second, Brampton, Ont., Rev.
Nick Overduin, chaplain at Brock
University, St. Catharines, Ont.

Special classis meeting:

— Classis Huron will meet in special session on Tuesday, Oct. 17, at 7:30 p.m., in the Drayton, Ont., CRC on Main Street to examine Mr. Walt De Ruiter for candidacy as a minister of the Word and Sacraments in the Christian Reformed Church under the provisions of Article 7 of the Church Order.
Hilbert Rumph, Stated Clerk.

Canadian Reformed Churches

American Reformed Fellowship invites you to worship in Florida:

— The American Reformed Fellowship invites you to worship with them in Florida, Sundays, from Dec. 3, 1995, to April 1996, 11:15 a.m. and 2:30 p.m., at Palmview First Baptist Church, 49th Street at U.S. 41 across from Skyway Village in Palmetto. Bring your lunch. For information in Florida, please call (813) 729-4863 or (813) 739-1306. In Ontario, call (905) 563-8383. Mailing address: c/o Mr. M. VanderVelde, 4219 Mountainview Rd., Beamsville, ON L0R 1B2.

Calendar of Events

Please submit only brief items. Placement is subject to space availability. Lengthy, multiple-event announcements will be rejected. We reserve the right to edit the material and to charge a nominal, per issue fee per item inserted.

* Sept. 29 Retirement celebration for Pastor Peter Brouwer, 8 p.m., First CRC of New Westminster, B.C.

Oct. 1 Dutch worship service, led by Rev. Peter Van Egmond, 3 p.m., CRC, Ancaster, Ont.

Oct. 1-14 CSS's Harry Houtman in Alberta.

Oct. 7 Concert by Burlington's "Pro Musica Choir" (Ian Sadler, dir.), 8 p.m., Mountainview CRC, Grimsby, Ont.

* Oct. 7 Christian Courier celebrates 50 years of Reformed Christian journalism at a reception, starting at 8 p.m., at the Crossroads Centre atrium, QEW at 403, Burlington, Ont. Please RSVP by Sept. 29. Phone: (905) 682-8311.

Oct. 14 CPJ conferences: "Alternatives, Voices of Hope in a Climate of Despair" in Edmonton, Alta., and "Mapping Ontario's Political Future" in Toronto, Ont. Info.: 1-800-667-8046.

Oct. 14 Trumpet and organ recital, by Michael Ohnimus (trumpet) and Lucas Chorosinski (organ), 8 p.m., Mountainview CRC, Grimsby, Ont.

* Oct. 14 "The Netherlands Bazaar," 10 a.m.-10 p.m., at the Thornhill Community Centre, 7755 Bayview Ave., Thornhill, Ont. Don't miss this exciting event! Info.: Ge Spaans (905) 477-1243.

* Oct. 14 Organist Willem van Suydam in concert, with "Sursum Corda Male Choir," 8 p.m., First CRC, Sarnia, Ont.

* Oct. 21 A day of training and encouragement for deacons and caregivers at John Knox Chr. School, Brampton, Ont. From 9 a.m.-4 p.m. Theme: "Deacons: The Link." Over 30 workshops to choose from. Cost: \$35. Contact your deacons for pre-registration or call Diaconal Ministries at (905) 646-4511.

* Oct. 21 "Puzzled about the Call to Ministry?" - a one-day seminar, sponsored by Calvin Theological Seminary and the Ancaster CRC. From 8 a.m.-4 p.m. at the CRC, Ancaster, Ont. For info. contact Rev. B. De Jonge at (905) 648-2323.

Oct. 21 CLAC's fall conference, 9:30 a.m. - 3 p.m., at the CLAC head office, 5920 Atlantic Dr., Mississauga, Ont. Morning: "How do we negotiate Christianly," a simulated collective bargaining session. Afternoon: special guest speaker Dr. Albert Wolters. Visitors welcome. Info.: (905) 670-7383.

Oct. 22 Combined Reformation Day worship service, 6:45 p.m., Saunders Secondary School, 941 Viscount Rd., London, Ont. Speaker: Rev. John D. Hellinga on "Walking in the Light of God." Info.: (519) 457-3803.

Oct. 28 Christian Rainbows-sponsored special meeting at the CRC, Ingersoll, Ont. Speaker: Rev. Hennessey, director of a special (inter-church) chaplaincy project for the long-term mentally ill. Pre-reg. required \$7.00. Info.: (905) 639-1075 or (519) 631-0307.

Oct. 28 "Being a Christian on Campus: a Networking Workshop on Campus Ministry" is the topic at the annual meeting of the Canadian Scientific and Christian Affiliation. Speakers include: Gary Partlow, Larry Offner, George Rawlyk, T.J. Trenn, Don McNally and Dan Osmond. Also panel and reports. At Wycliffe College, Toronto, Ont. \$20/\$10 includes lunch. Call (905) 524-2544.

Oct. 31 "Senior Citizens' Day," at Redeemer College, Ancaster, Ont. From 9:30 a.m. to 3 p.m. Speaker: Dr. Harry Van Dyke on "Abraham the Tiny and Abraham the Titan." Registration (incl. lunch) \$8. To register call: (905) 648-2131.

* Nov. 3 "Christian Festival Concert" by the OCMA choirs and brass, directed by Leendert Kooij at 8 p.m., Roy Thomson Hall, Toronto, Ont. Participating are Andre Knevel and Dirk Out (organ and piano), Maja Roodveldt (soprano), the concert band "Euphonia," and the "Kooij Sisters." Tickets and info.: (416) 636-9779.

Nov. 3 CCEF's 20th anniversary celebration at a public Christian education rally starting 7:30 p.m. sharp at Redeemer College, Ancaster, Ont. Participating are 12 area Christian schools and Redeemer College. Featured are a mass children's /young people choir (about 400 students) and the RC Concert Choir. Speaker: Dr. James Payton Jr., on "Carried Away." For info. contact Fred VanderVelde, CCEF Exec. Dir., at (905) 336-5619.

Nov. 4 Back to God Hour rally, 8 p.m., Covenant CRC, St. Catharines, Ont. Speaker: Rev. Jimmy Lin of the Chinese broadcast.

Nov. 10 Christian Counselling Services, Toronto, Ont., hosts an evening to celebrate the upcoming retirement of Mary VanderVennen. For tickets call Tine Houtman at CCS (416) 489-3350.

Nov. 12 Dutch worship service, led by Rev. Jacob Kuntz, 3 p.m., CRC, Ancaster, Ont.

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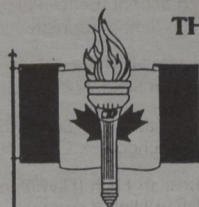
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at

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IGNITE THE FLAME '95

Topics for discussion: "The Scourge of Unemployment" by Professor John Boersema from Redeemer College, Ancaster, Ont.

"The Charter of Rights and Freedoms and the Implications for Our Society" by Gerald Gaudy from the Canadian Centre of Justice, Ottawa, Ont.

"Planned Parenthood and Government Funding" by Patricia Bainbridge, Executive Director of Life Decisions International. And other timely topics.

Delegate registration fees vary according to provinces. Single observer fee is \$150, which includes admission to the Friday evening Gala featuring guests LEENDERT KOOLIJ and ANDRE KNEVEL with the ONTARIO CHRISTIAN MUSIC ASSEMBLY.

To register contact the National office at:

Christian Heritage Party, Head Office, 156 Walts St.
Welland, ON L3C 6G5, Phone (905) 788-2238, Fax (519) 788-2943

News

New media kit helps parents discuss television violence and stereotyping with kids

Alan Doerksen

TORONTO — To help get parents to talk with their children about violence, stereotyping, values and other issues related to television, the Toronto-based Alliance for Children and Television (ACT) has produced a package called *Prime Time Parent*. This media literacy workshop kit consists of two videos and three booklets which give guidelines on how parents and community groups can run workshop discussions about children and television.

Kids fear news

One reason for the package is to educate parents more about television, says John Pungente, a Jesuit priest who helped create the kit. "There was a need for some kind of kit for parents to become informed about all the issues around television," he says. "Kids are not afraid of the [Mighty Morphin] Power Rangers or cartoons depicting violence.... What terrifies kids is what they see on the local news. When they see a dead body in a movie, they know it's not real, but when they see it on the news, they know it's real. Most parents don't care if their kids watch the news, but they can become very upset about the *Power Rangers*."

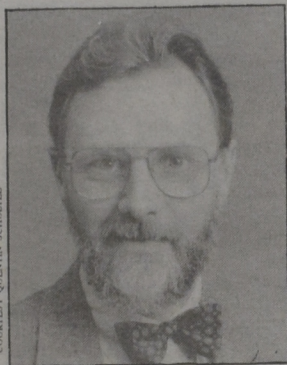
ACT is a national non-profit organization which promotes the interests of children with respect to television. The kit, which has been released in both English and French, covers topics such as television violence, values, advertising and pro-action.

One video and an accompanying booklet give suggestions about how to prepare for and run a discussion group focussed on these issues. The kit also includes a set of warm-up activity cards dealing with key topics.

The second video contains clips from TV programs such as *Mighty Morphin Power Rangers*, *Northwood* and the *CBC News* which can be used to illustrate discussions.

Be reflective

Commenting on the kit, Quentin Schultze, professor of communication arts and sciences at Calvin College in Grand



Quentin Schultze

Rapids, Mich., says he has two problems with it. "One is it sets apart television discussion from day-to-day activities.... Once you formally sit [children] down to talk about TV, it becomes educational or instructional." Instead, families should be reflective about media regularly in their day-to-day lives, he suggests.

Schultze's second problem with the kit is that the topics it deals with tend to be arbitrary.

Schultze expects that mostly women will use the kit because men tend to want more freedom in what they watch on TV. People who already agree with the kit's approach will tend to use it as well.

Quickly dated

Referring to the video clips, Schultze says, "one of the things I liked is that it used Canadian examples." But he adds, "the problem is these clips quickly become dated."

In dealing with stereotypes on television "their approach to it is excellent," says Schultze. As for the kit's section on values, "I'm very ambivalent about it," he comments. "It's easy to talk about the focus of values without focusing on particular values." He suggests that Christians adapt this part of the package if they plan to use the kit.

Schultze mentions that similar kits have been produced by groups in the U.S. Schultze himself has produced a book and video package called *Winning Your Kids Back from the Media*. It is aimed primarily at churches and consists of the book of the same title, five

videos and a leader's guide.

Sets no limits

The *Prime Time Parent* kit is "down-to-earth, very easy to understand," comments Eleanor Johnstone. She is president of Canadians for Positive Community Standards, a national group that focuses on issues like pornography and violence in the media.

The kit could be useful for women's and men's groups at churches and for Sunday School, says Johnstone. But the kit is missing some things. One is the fact that it doesn't deal with limiting television watching, although "in homes, we can designate how much time we watch TV." The kit also does not take a Christian approach. "I think we can use Scripture as

a reason why we choose programming," she says.

The kit focuses mostly on TV violence, says Johnstone. It's very easy for people to talk about TV violence, but parents need to set an example by sometimes turning off the television, she suggests. But families may feel intimidated about doing this. If children watch disturbing programs, parents need to discuss with them why they find the shows appealing, says Johnstone.

The issue of stereotyping is covered well by the kit, she says.

Johnstone hasn't seen other multi-media packages like *Prime Time Parent*, but mentions that the Canadian Radio-television and Telecommunications Commission (CRTC)

recently published an extensive written report on the effects of TV violence.

Education most important

Keith Spicer, chair of the CRTC, comments that "the kit is a wonderful idea and will help parents to take more responsibility." According to Spicer, eighty per cent of the solution to violence on television is public education and discussion, which is the purpose of the kit. Another 10 per cent may come from voluntary codes on violence created by the TV industry and the remaining 10 per cent from devices such as the "V-chip," which electronically edits violence from TV shows.

Is Jerusalem 3,000 or 5,000 years old?

JERUSALEM — Ignoring strenuous Palestinian objections and international dissent, Israel's political leaders in early September kicked off 15 months of festivities marking "3,000 years of Jerusalem as a Jewish capital," reports *The Guardian Weekly*.

At the opening, staged symbolically at an archaeological site where King David proclaimed Jerusalem as his capital in 996 B.C. after capturing the Jebusite stronghold, Prime Minister Yitzhak Rabin spoke of its central role in Jewish history.

"The city is at the heart of the Jewish people, the focus of its yearning, the land of its vision, the cradle of its prayers," he said. There was also a formal ceremony at the Knesset, Israel's parliament, followed by a sound light and fireworks spectacular.

But in the modern-day Palestinian village of Silwan, directly above the Ophel, the hillside spot where scholars believe King David's original city was set, there was no rejoicing.

The Guardian quotes Ahmed Siam, whose family sells refreshments from their small garden overlooking the historic site. "We own this land. How can we share celebrations with our enemy? The Jews are out-

siders from Europe with no business being here ... in my house."

Ehud Olmert, the city's Israeli mayor, says the festivities were not intended to stake any political claim.

Everything but peace

The galaxy of events, including concerts, art shows, museum exhibitions and "a gargantuan banquet" was aimed, Olmert said, at "putting across the simple message of Jerusalem — of unity, solidarity, co-operation and tolerance."

Pointedly, there was no mention of it being a "city of peace." Many fear that the conflicting claims to Jerusalem could blow apart the burgeoning Palestinian/Israeli co-existence.

ence.

Olmert insists that both the "Muslim and Christian chapters" in Jerusalem's history will be represented. But few among the city's 160,000 Palestinians (30 per cent of the population) believe him.

"These celebrations not only disclaim Jerusalem's Arab and Islamic identity, they glorify the occupation," said Faisal Hussein, the city's senior Palestinian official. He acknowledged evidence that a city here pre-dated David's take-over by some 2,000 years to buttress his attack on Israel's claim.

"Jerusalem was not built 3,000, but 5,000 years ago. The recent occupation is trying to celebrate the old one."

Sweets good for swine

GUELPH, Ont. (Canadian Scene) — Twenty or more chocolate bars a day is a healthy diet according to University of Guelph researchers — but only if you're a pig.

Professors at the university have been studying the effect on pigs of broken or discolored chocolate that humans won't buy. They claim that, with the proper diet supplements, chocolate-eating pigs could bring substantial economic gain to producers. That's because waste chocolate is cheap and not detrimental to the health of either the pigs who eat it or consumers who eat pork.